The Universalist Leader

Boston and Chicago October 17, 1925

PACIFIC UNITARIAN SCHOOL FOR THE MINISTRY
Berkeley, Calif.

## At the New York Centennial

WE shall never duplicate the policy of dogmatic ecclesiasticism. We shall never divide the world into parishes and cover it with the mantle of our sacerdotalism. There is a better way for us. There are winds of God which blow the nobler thoughts of men across the seven seas. There is a telepathy which whispers winged messages of hope around the globe. A village youth may live so nobly, speak so wisely, in a corner of the world, that henceforth and forever humanity will look that way in search of God. One hundred years ago our fathers lighted their candles of divine truth in a hundred villages in this state. Those candles have never gone out entirely. Our business is to keep them lighted now and always, and leave the rest with that Providence which shapes our destiny. We must live and teach the Gospel of the Everlasting Love where the tides of life meet. We must not forget what God and men will do for love's sake. We must go on humbly in our imperfect way, never doubting that if men see in us those whose feet are beautiful upon the mountains because we bring glad tidings of Salvation for all humanity, they will build around that truth a Church that can not die.

*George Delbert Walker, State Superintendent.*

# The Universalist Leader

**Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).**

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HAROLD MARSHALL, MANAGER

176 NEWBURY STREET, BOSTON

Tel. Back Bay 4036

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THE
# Universalist Leader

Two Dollars a Year | 107th Year | New Series | Vol. XXVIII | No. 42

**ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH**

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

# Editorial

## LOOKING FORWARD TO SYRACUSE

SOME thirty Universalist ministers residing in Greater Boston assembled at Universalist Headquarters, Oct. 5, and heard the Rev. Roger F. Etz, General Secretary, discuss "The Business before Us at Syracuse." It was a clear, concise, effective statement. It was full of the spirit of thoughtful optimism. The ministers heartily thanked Mr. Etz for the service he had rendered them.

Just what does Mr. Etz anticipate will come up?

There will be a report of the work done under direction of the Board of Trustees during the past two years. Though confusion and uncertainty were created by merging payments for convention purposes through the 5 per cent quotas with the contributing to the Five Year Program, up to the end of September we were $10 ahead of payments on quotas of the best year we ever have had. Though we are a thousand dollars behind in Japan, we have cut the expense of the mission this year $4,700, as we have not had to transport going and returning missionaries and families. In five years we have doubled on contributions for Japan. The National Laymen's Committee will report that up to date 118 churches have accepted quotas under the Five Year Program, providing for $400,000. One-third of the churches have pledged 40 per cent of the whole, and many of the large churches are still to be heard from.

"The missionary policy of the Board of Trustees has been steadily changing," said Mr. Etz. "For years we had made small appropriations to struggling churches. Some had been on the list twenty-five years. Now the Board as rapidly as possible is concentrating on strategic points. We now put considerable amounts into these points and reduce the appropriations from year to year on a sliding scale. Denver is an illustration. Not only have they fulfilled their contract with us but they have grown so much that they have raised $2,000 or $3,000 the past summer for permanent improvements."

For the Memorial Church in Washington, Mr. Etz and the Board will report the purchase of a new site on 15th Street much more beautiful and commanding, the sale of the old church at a good figure and a profit on the site which was first purchased on New Hampshire Avenue.

For the ministers' pension fund, the report will show that the Board has set apart $25,000 in permanent funds to underwrite this project, that the amount for this object in the sums already pledged to the Five Year Program is $40,000 and that therefore only $35,000 need be raised before the Board will launch the undertaking.

"On Japan," said Mr. Etz, "we will make report of the most significant and encouraging work being done to-day in the Universalist Church."

A year ago we had three churches. Now we have five and will have another by January 1. A year ago we had four Sunday schools; now there are seven. A year ago we had three kindergartens; now four. A year ago we had no prospect of work on the continent of Asia; next summer we will do two months' work and before the next Convention we will be established in Korea. A year ago we had no summer outings work; this year we had three camps. The average gain of weight of those who had this outing was three pounds, and one child gained eight pounds in ten days.

There will be a report of the Golden Rule Service Fund launched in co-operation with the Five Year Program. Money has been appropriated to the Federal Council of Churches of Christ in America for a field secretary, for a chapel at Fort Snelling which stirred up both St. Paul and Minneapolis to put the thing through, for the Walter Hines Page School of International Relations at Johns Hopkins, and for the Turkish American Club work, the thrilling story of which has been told repeatedly in the *Universalist Leader*.

The 25 per cent of the Golden Rule Fund which was designated for denominational projects has been turned over to the National Laymen's Committee to help finance their campaign.

"All in all," said Mr. Etz, "the Board of Trustees has an encouraging report to make in a time of confusion and difficulty in church work."

There will be a report of the Commission on Comity and Unity and probably an important discussion on the relation which we bear to other denominations.

We will have to straighten out the matter of the amendment adopted at Worcester for reciprocal fellowship with other churches, extending joint fellowship to other ministers whose churches extend fellowship to us. A few Universalists refuse to recognize these amendments, although they were

passed by an overwhelming vote, simply because the secretary for that Convention failed to record them. Mr. Skeels' affidavit as well as the reference to these amendments in the Minutes will probably convince 99 per cent of the delegates to the Convention. No extended debate ought to be necessary.

The trustees have been working on a plan for reorganization and consolidation of denominational organizations and departments and will make a report. This is a far-reaching matter and will call for careful scrutiny.

"The part that we as a denomination are to play in the whole matter of human brotherhood, establishing right international relations, defining a missionary policy for ourselves, will come up at Syracuse," said Mr. Etz. "There will be a program full of inspiration. We need the co-operation of every Universalist."

Brief as this outline is of the business that is to be done at Syracuse, it ought to fill every Universalist with determination to go if it is at all possible to do so. Before all of us is the duty to hear attentively, to speak only when we have a real contribution to make and to equip ourselves to help effectively in the program which our joint action will determine.

We trust that nobody will waste the precious time of this Convention by captious insistence on technicalities or a vain desire to exhibit personal inerrancy.

* *

## THE IRON HORSE

CHURCH people and educators ought to advertise and push a moving picture production called the "Iron Horse," because it entertains and instructs and stirs noble emotions. It is the story in pictures of the building of the first transcontinental railway. Starting with the historical fact that Abraham Lincoln believed in the project, recommended governmental co-operation in his first message and in the midst of the Civil War signed a bill making it possible, the producers have built up the story with remarkable fidelity to the facts.

The story itself is one of the great stories of our country. The Credit Mobilier scandals which followed hard on the completion of the railroad obscured the achievement. It was of enormous importance in opening up vast areas to settlement and trade, and also in binding together parts of the country which might have broken into separate republics.

To build a railroad over the prairies, the desert and the stupendous mountain ranges, back in the sixties, meant a heroic fight with Indians, blizzards, vast distances and mountain barriers, as well as the less spectacular but just as real battles to overcome labor troubles, financing problems, food supply, and difficulties of transport of materials and engines around to the Pacific Coast.

For this was a project in which the West was pushing east and the East west. It taxed skill and grit to the uttermost. It turned finally into a race in which men with nothing but bare hands, picks and shovels built more miles of railroad per day than engineers with every modern appliance built in France even under the pressure of the Great War.

The Iron Horse stirs every drop of patriotic blood. It opens for us a chapter of history too long neglected. It gives us a thrilling story. It takes us into the great open spaces of the West, with the pioneers and builders of the country. It shows us again with a wealth of picturesque detail that memorable day in May, 1869, when East and West met on a promontory jutting out into Great Salt Lake, Utah.

We are especially glad to say these things and to advertise the play partly because we have had occasion too often to criticise motion picture plays, and we want to be fair, but mainly because the play does in a totally different field what we are trying to do—broaden the mind, deepen appreciation of all that is heroic in the past and stir boys and girls of to-day themselves to be builders of things worth while.

* *

## A BIG EDITION FOR SYRACUSE

WE are publishing five hundred extra copies of this issue for free distribution at Syracuse.

We shall publish another large edition of the issue of Oct. 24 and endeavor to have it at the Convention some time on October 22.

We invite our friends to go to the booth of the Universalist Publishing House, get these copies and place them where they will do good.

Talk up our virtues, deal gently with our weaknesses and failures (only write them to us), magnify the importance of the religious weekly in modern life, and get us new subscribers.

We are for the broad program of the Universalist Church. We are helping set minds free, helping train the young, creating understanding among all races, classes and sects, spreading good will, making the world Christian. Help us help others.

Note also the good books Mr. Polk has assembled, and the sample copies of other religious weeklies. Come and help us "spread the knowledge of the Lord as the waters cover the sea."

* *

## A LAME AND IMPOTENT CONCLUSION

BIG business men are determined that the power of the criminal classes shall be broken and law and order re-established in the United States. That is altogether admirable. Big business men have been subjected to criticism at times for becoming so immersed in their own affairs that they have paid no attention to politics except as political action affects them. United effort to reduce crime is a work of patriotism. But some big business men are singularly gullible in matters outside their own field. For example, one has only to say to them, "Social service workers are tinged with radicalism," and they "rally to the flag, boys," to eliminate all the social service workers in some great relief organization, and replace them with hard-headed, practical business people.

From the articles and interviews of the men back of the new National Crime Commission it looks as if somebody had told them in low tones that prison reformers had been delving into "causes." For though spokesmen for the commission start out bravely they end up in the same spot. As Mark O. Prentiss, organizer of the National Crime Commission, puts it in an article in the September *Current*

*History:* "Why has crime increased in the United States? The reason is apparent, but one of the best answers has been given by Judge Talley, who said: 'The principal cause of crime in this country is the pampering of the prisoners by sentimental reformers who fail to realize that at least two-thirds of the inmates of such prisons as Sing Sing are men who have adopted crime as a profession and who have served at least one term.' "

The situation which confronts us is serious. As Mr. Prentiss shows: "There are 160 murders in New York City to ten in London. . . . On the ratio of population, St. Louis, Memphis, Jacksonville and other cities have higher crime records (than New York) and Chicago recently attained first place with the record of a murder a day."

The necessity of action is clear. The idea of good citizens helping governmental agencies is fundamental. The plan to study the subject is exactly right. But the reaching conclusions before study is made, the exhibition of animus against those who have done so much to substitute reform for vindictive punishment and those who are studying the psychology of the criminal, are discrediting at the start what ought to be a real contribution to a difficult subject.

We do not believe men of the character and standing of those on this commission will permit what ought to be a careful investigation to degenerate into mere backing up the lame and impotent conclusions already put forth.

The Congress of the United States knows something about "the new treatment" of prisoners, for it has sole jurisdiction over the District of Columbia and has tried the thing out.

Those who have worked so long and so hard to put curative and educational methods into our American prison system have nothing to fear from a dispassionate examination of the facts.

* *

## THE LIFE OF THE PARTY

WE read the advertisements. They interest when other fiction palls. Sometimes they prove more significant than the articles.

The other day we came across an advertisement of one of the older, more conservative, and more purely cultural magazines. So far as we can recollect we have never before seen an advertisement of this journal, though occasionally the business manager has sent a dignified circular letter to a chosen few.

It was not, however, the fact of an advertisement that caught our attention; it was the advertisement itself. It ran something like this: "Are you the life of the party or are you a wallflower? Why is Miss Jones always in to Mr. Smith and why does she always avoid Mr. Doe? Can you tell the latest gossip about Abd-el-Krim's family life? Are you left blank when some one asks you what you think about Stravinsky?" And so forth and so on. We quote from memory, and we may have introduced some stray phrases from advertisements of the works of Joseph Conrad, the latest edition of Rudyard Kipling, Dr. Eliot's five-foot bookshelf, or Frank Crane's philosophical deliberations. But that's the idea.

Now we confess to having read a good bit of Conrad and some of the volumes of the well-known bookshelf. We have even read several issues of the magazine in question. But we are not the life of any party. And what is more, we don't care. That is, we'd like to be able to liven up parties, but we don't feel that the time employed in reading was wasted because it didn't have the promised result. That wasn't what we had in mind when we did the reading.

In our commercial age it is natural that use should be emphasized rather than enjoyment, natural but lamentable. We are wearied, even depressed, when we read that this author or the other may be employed as a short-cut to popularity. But we keep cheerful. It does seem as if the people who come for culture must stop for enjoyment. It is one of our articles of faith that a man who reads a masterpiece, whatever his motive, will learn that there are higher ends than an attractive line. Perhaps he will even learn that literature is not a means to any end whatsoever, that it is, in other words, an end in itself.

*G. H.*

* *

## MINISTERS SHOULD USE THE CONVENTION CERTIFICATES

THE Rev. Charles F. Patterson of Arlington, who was minister of the Detroit church when it entertained the General Convention four years ago, urged the Boston ministers at a recent meeting to forego the use of their half-fare permits and use the certificate plan in going to the General Convention at Syracuse. "We have always had enough people at our Conventions," said Mr. Patterson, "to get the special rates for the return trip, but sometimes have failed because a large number of those attending have not turned in their certificates. It will make a great difference with the laymen. With reduced rates many could go who could not afford to pay the full fare. The ministers in Boston would lose only about $2.50 by use of the certificates and a less amount in parts of Massachusetts west of Boston. The ministers of New York and Massachusetts particularly ought to set this example of team work in helping get the reduced rates for all the delegates."

We heartily second this timely appeal of Mr. Patterson.

* *

## UNITED ACTION AT WINCHESTER

THE churches at Winchester, N. H., have united in printing a leaflet entitled, "A Sound Investment: Immediate and Continuous Dividends."

On the second page under the caption, "Seek ye first the Kingdom of God," there is printed the announcement of the Sunday services of the Congregational church and week day meetings of other organizations. On the third page is a similar announcement of the Methodist church, and on the fourth page of the Universalist church, the Rev. Edgar R. Walker minister.

"The church pays dividends of one hundred times ninety-nine per cent," says the announcement. "Attend your church regularly."

Such united action is full of the spirit of true Christianity, and must make a powerful appeal to the whole community.

# Cruising Close By

## III The Boston-New York Boats

**Johannes**

DURING the weeks that the Madame has been staying down at Rumson, New Jersey, I have gone back and forth each week to and from Boston—generally by the boat.

Once in a while I have used the old Fall River Line. By this route we start at six instead of five and thus have an hour longer to work at the office. And we can take the train at the Back Bay Station, only five minutes away. This fine old line, now maintained by the New York and New Haven Railroad, has many loyal patrons whose fathers before them used it, and who won't consider any other route.

Since 1924, however, there has been a great rush for the two new boats, the "New York" and the "Boston," operated by the Eastern Steamship Company, and running *via* the Cape Cod Canal. In hot weather one has to make reservations two and even three weeks ahead.

The old steamboat wharves in Boston are on Atlantic Avenue, a main down-town thoroughfare, and the ships come all the way up to the street. As one stands on the after deck of the boat, one can talk easily to people on the sidewalk. This makes the contrast between land and water unusually striking. One moment we are on the very edge of the city rush—the elevated trains going by on a level with us, pedestrians and motors and stores virtually all about us. The next moment we have slipped out into the bay, with its silence, its loneliness, its peace.

Boat travel is restful to the majority of us. When we reach a comfortable boat, our travel in one sense ends. We have our room, we drop our bags, and we saunter out care-free.

All the last things that have piled up at the office, all the people coming and going, all the traffic jams that have blocked our taxi, all the bags and bundles and brown paper parcels that have weighted us down, are forgotten. We are where there is space and air and privacy and rest.

Starting even on a fifteen-hour voyage, there is something of the excitement attending the sailing of an ocean liner. There are the people who have come down to see us off. There are the tearful and the funny good-bys. There are the last useless messages, shouted up from below, relating to nothing that need be changed or can be changed, conveying no fact that is not already known, but just a tendril of affection reaching up vainly to bridge a slowly widening gap.

On the minute these boats are off. In the past six weeks I have not seen them wait for anything. There is a short, sharp blast, the lines are loosened, and we slowly start. There is a cheer from those standing in the street. People all around shout "good-by." And I too mentally say good-by to Boston or New York. If Boston my mental operations may be something like this: Good-by Atlantic Avenue! Good-by elevated structure with cars hurrying past! Good-by old track walker lighting your pipe with lantern clasped between your knees! Good-by trucks and drays and taxis and pleasure cars and pedestrians hurrying homeward. Good-by National Meter Co., Submarine Signal Co., Blake Electrical Co. Good-by "Glues and Gelatines," "Bags and Bagging," "Tents and Camping Goods," "Jack's Smoke Shop," little restaurant with "Lunches to Take Out." Good-by Bangor Line, Portland Line, Yarmouth Line to Nova Scotia, docks of railroad companies, docks of ocean liners, docks of the Commonwealth of Massachusetts, and huge dry dock with your Leviathan inside.

For some of the people it is the last view they ever will have of Boston. For others of us there is reasonable certainty that we will see it many times.

One who sails away from a city in this way sees it as he seldom does while in it. He senses it a little better in its setting, realizes it a little more clearly as a whole, appreciates better its heart or soul. Boston is not as impressive as New York as one approaches it or sails away. Only the Custom House tower, Bunker Hill Monument, a few of the taller spires, the wireless towers of the Navy Yard, a small part of East or South Boston, show up at all. One can see distinctly the Blue Hills in the distance when it is clear, follow along with the eye the low curving line of the north shore, and see clearly also the south shore, along which we travel to the Cape Cod Canal.

Boston Harbor is beautiful because of the islands. Some are bare rocks. Some are covered with verdure. Most of them are devoted to national or municipal purposes. Several are forts. There is a Governor's Island as in New York Harbor, and once it was used for military purposes like that famous post. There is Spectacle Island, very high. There is Long Island, with a fort at one end and city hospitals and other institutions at the other end. There are lighthouses, beacons, and the Boston Light Ship. As we leave the islands and start over the broad expanse of Massachusetts Bay, we pass Minot's Ledge Light, "fifteen miles to the southeast of Boston."

We reach the entrance to the Cape Cod Canal about eight o'clock. As we leave Boston by daylight saving time, it is not yet dark when we pass through the canal, and early in the season it is broad daylight.

It is a spectacle worth seeing, partly because of the canal itself but mainly because of the *fete* into which the passage of the boat is turned by residents and visitors on the Cape. On pleasant nights in the height of the season hundreds of motors are out, ffled with people, parked along the bank to see the boat go by or moving slowly in long line by the road parallel with the bank as an escort. People cheer, sirens sound, bells ring, and our great whistle now and then blows in response. On the bridges little boys and sometimes grown-ups call to us all kinds of foolish things—happy when they get a response—as if they had the instinct by voice at least to get on to the brilliantly lighted boat moving to the metropolis. People have told me that from the shore the sight of these towering

majestic boats moving through the canal is well worth going miles to see.

Several times I have seen a dog at exactly the same spot waiting for us. He chases the receding wave as we approach and then turns and dashes madly in front of or by the side of the wash that we make, leaping pools, sometimes getting ducked, barking loudly and generally having "a bully time."

Late in the season when it is dark on the canal, or when it is stormy, there are fewer people out, but the lights on the bridges, in the villages, in distant farmhouses, sometimes clear, sometimes half hidden in mist and rain, tell us where we are and seem to signal a greeting as we pass.

Coming to Boston from New York, we reach the canal at three or four o'clock in the morning, and only a few hardy souls, making perhaps their first and only trip this way, get out to see it. Several times I have heard adventurous small boys the night before insisting that they must be called, and carrying their point with reluctant parents.

The skilful handling of the big ship in the canal impresses everybody. There are highway bridges at Sagamore and Bourne, and a railway bridge just south of Bourne, which are lifted to let us through. There is no room to spare. And with our momentum there is no place for indecision or change of mind. The navigator has to do exactly the right thing. A fool or a weakling has no business at the helm of the "New York" or the "Boston" going through the Cape Cod Canal.

The Cape Cod Canal is thirteen miles long and cuts off seventy miles from the sea route between New York and Boston. By the canal we make 261 miles. By the route around the Cape 331. More than that, it directs our course away from Georges Banks and other dangers to navigation off the Massachusetts coast. But it costs heavily to use it. How accurate he was I don't know, but a seaman told me that the "Boston" and "New York" pay $500 tolls each way every trip. This may explain the fact that on our last trip from New York on a perfect night of the full moon, "the hunter's moon," when we awoke in the morning we found ourselves out at sea east of the Cape, Provincetown just showing up ahead on the port side. "Too foggy to go through the Canal," was one explanation. "Too expensive; late in the season and want to save money," was another.

Of course there could have been fog, but never was there a clearer night, never did the sun come up to give us a more sparkling morning, never did lighthouses stand out more distinctly on a distant coast. I was willing that they should run outside. They usually get in an hour ahead of time, anyway and this morning by hurrying a little they were only an hour behind.

Men dreamed of this canal for generations before it was dug. The Pilgrim Fathers used to travel up a little river called the Scusset near the present Massachusetts Bay entrance of the canal, then make a short carry and descend the Monument River to Buzzard's Bay. Monument River was wiped out when the canal was built. The Dutch and English traded over this natural water route. As the colonies grew and men used larger boats they had to sail around Nantucket and up the coast. Incomplete figures record the loss of 10,000 vessels off Nantucket in the last eighty years. Willard De Lue in "Our Own New England," published serially in the *Boston Globe*, tells the story of the project as follows:

> In Sandwich as early as 1676 there was talk of cutting a canal to connect the two streams. Judge Samuel Sewall, who visited the Cape that year, tells in his diary that one of the natives "rode with me and shewed me the place which some had thought to cut for to make a passage from the South Sea to the North; said 'twas about a mile and a half between the utmost flowing of the two Seas in Herring (Monument) River and Scusset, the land very low and level. . . ."
>
> It was as a military measure that the first actual survey for a canal was made. That was in 1776, when British warships were playing havoc with American merchant shipping on the New England coast. One of Washington's army engineers came down from Boston, made surveys, measured the tides on both sides of the Cape, and figured that a canal would cost about $150,000, which was a vastly greater amount than the same figures would mean to-day. The Massachusetts General Court favored the project, but thought that the Continental Congress ought to lend a hand in it. Congress, however, had other worries. In spite of many subsequent attempts to get started—including one in 1812, when the need for a canal as a war measure was again apparent—it was not until 1880 that work actually began.
>
> In that year a gang of 500 Italian laborers was brought over from New York by a contractor engaged by a private company which hoped to construct the canal, and began excavating at Sandwich with shovels and wheelbarrows. Work was soon suspended, and a depression in the sand remained for many years to show where this initial work was carried on.
>
> Four years later, another company, headed by F. A. Lockwood of East Boston, started operations on the beach at Sandwich with a huge dredge, built at the Lockwood works. It cut a 15-foot waterway for a mile toward this village. Then the company got into financial difficulties. Mr. Lockwood died soon afterward.
>
> The final successful effort was begun in 1909 by a company headed by August Belmont, and the canal was officially opened July 29, 1914.

This canal, I regret to say, is not a financial success. The shipping companies and independent skippers seem to prefer to save money by taking chances. What the company wants is to have the Government take over the canal. They assert that if we were at war the canal might be of enormous value. Bills to appropriate money for the purchase of it have been pending in Congress for years, and have failed because of the cry of "grab." Undoubtedly such a purchase would be a Godsend to the company. But might it not be a benefit to us all? The people on the Cape have hoped for an industrial boom from the building of the canal, but it has not come. For years they have worked for a harbor along its banks so that the big boats could stop and take on and discharge passengers. After years of delay such an improvement seems likely to be made. The state of Massachusetts has passed an act agreeing to pay half the cost of "a public landing somewhere along the banks of the canal" if Plymouth and Barnstable counties will pay the other half.

The total expense will be $150,000. Now both the villages of Bourne and Sagamore are fighting for this landing.

One night last summer (July 22) I took the Fall River Line to New York. It was a stormy night. Seeing a hard storm coming I ran and beat it to the Back Bay Station, and I sat forty-five minutes watching other people arrive drenched. The rain beat down in sheets on the roof of the Trinity Place Station just across the tracks. Train after train went out half empty on both the Boston and Albany and New Haven Roads.

We were one and one-half hours getting to Fall River, and I reflected dismally that I might have been almost a third of the way to New York if I had taken the Merchants' Limited. But the cheering thought followed quickly: "What of it. What would I have done there? It would have been too late to go down into the country. I would have had to find a hotel and I have that here." So I had, a big, comfortable, old-fashioned hotel on water—all lighted up, an army of colored porters and waiters ready to serve me, a large stateroom, a key to turn, a blind to draw, full power to shut out the world. We were on the steamboat "Priscilla," on which I traveled thirty-two years ago when she first came out. At that time she was regarded as the last word in luxury, style, grace and comfort. This trip she was not crowded. Summer travel lets up between the middle and the end of July. The July rush northward has partly stopped. The August rush up and the homeward rush down has not set in.

The waiters in the dining room were a little gloomy this time, but philosophical. "Every day can't be a good pay day," one of them remarked. A tall deckhand boasted about the "Priscilla," while we stood in a sheltered corner of the lower deck, watching the lights and the rain. "Bad head wind to-night," he said. "We'll shake you up some this trip. But it won't stop this boat. The old 'Providence' back there will be late, but the 'Priscilla' will drive right through it. So will the 'Commonwealth,' our big boat going the other way to-night."

After I turned in I was dimly conscious of some yawing and pitching. I heard the swish and rush of water, felt the shock of waves, but the pillows were soft, the blankets shut out the cold and the damp and created a delicious warmth, the deck above caught the driving rain, the pilots knew the way. A dark, stormy night, shut in, protected, undisturbed—what a time it was for sleep! So I left the storm and darkness behind me, and when I next opened my blind the old boat was moving steadily in calm waters under a blue sky, the sun just a red ball in the east, the shores of Long Island and Westchester coming near and the great Hell Gate Bridge showing up dimly ahead. We were already in New York, night was over and there was no hotel bill to pay. We had an hour or more of delightful cruising along the shores of Manhattan and then the old "Priscilla" was turned slowly around and backed into her pier.

Whether on a boat getting in at seven or one arriving at eight, I am apt to wake up just before reaching the stupendous Hell Gate Bridge of the New York, New Haven and Hartford Railroad. I try to be out to see the sun rising over Long Island and to look up at the various bridges as we go under them. On Manhattan Island about the first familiar landmark we are apt to see is the Italian Hospital at 83d. Then comes the Flower Hospital at 59th, built out abruptly to the water, revealing in its location and architecture the firm determination to get all the light and air possible. Fundamental in all modern healing as in work of prevention of disease are the elementary things which ought to cost nothing, so freely has the good God provided them.

We especially like to round the southern tip of Manhattan Island as the boat leaves the East River and swings around up the North toward her pier. The views of the high buildings of New York are magnificent. The view back up the East River—the bridges bathed in the early sunlight, the river glistening, Brooklyn to the right in a beautiful haze, the heart of New York before us—is especially impressive. Down the bay the Statue of Liberty looms up. Between the tall buildings of New York we look for the spires of old Trinity or St. Paul deep in the canyons of that part of the city. At just the right point we can look up Broadway for a considerable distance from the Battery.

We have come to know the principal high buildings and to call them by name—the Bush Terminal on 42d Street, the American Radiator Building on 40th Street, with its black and gold peak before which it is said "a foreign painter visiting New York stands an hour every morning," and many a business man halts for a moment even in the rush and roar of the city, the Shelton Hotel, "showing the poise, energy, and good manners in architecture" which won it medals from both the American Institute of Architects and the Architectural League of New York, the Manhattan Tower and the amazing group of buildings at the lower end of the island. Strangers want to have the Woolworth Building pointed out. Orrick Johns says "it has a twentieth century physique masquerading in cathedral clothes." They want to see the Singer Building. They are interested in the Bankers Trust with smoke coming out of the tip of the pyramidal tower. And as we near our landing on the North River there are many exclamations over the New York Telephone Building just nearing completion, another example of the massive, setback, castellated tower-like order of architecture. A large sign tells us that this building when completed will be "the largest telephone building in the world, that it will be 480 feet or twenty-nine stories high, have five basements, house eight central offices, serve 120,000 telephones, contain twenty-five acres of floor space and accommodate 6,000 workers."

No single building, no matter how beautiful, makes the impression of the whole. There is no city in the world more beautiful, as seen from the water, than New York. Whether we come up the bay or round the Battery or arrive by one of the Hudson River boats, it is one of the great sights. Seen from a distance with the sun just breaking through the haze, or at night, the mammoth structures have a fairy-like, moving effect impossible to describe.

On every trip, the people are the object of greatest interest. From many places, of many sorts, with

many differing ideas and ideals, one reflects that after all they are in the same boat, making the same voyage, exposed to the same vicissitudes of storm and sunshine.

Especially when one is traveling alone it is interesting to listen to the fragments of conversation floating about a dining-room, blowing over the deck or coming up a companion way. Each table, each group, is a center of its own. They are all allied. They all are something more than the conversation indicates. But each remark gives something of the color of the group and a hint as to the infinite variety of human nature. At the risk of being considered an eavesdropper, which I emphatically disavow, I set down a few typical remarks of one trip:

"Is your wife a Philadelphian? Oh, of course I'm only assuming."

"You know Walter Cassell, don't you? A big fat guy who travels for Blount & Co."

"There is a much higher level of culture in Virginia than there is in North Carolina."

"That country club isn't much. Hard to get to. Dinky little building."

"I fell for you right off."

(Slowly and heavily) "The essence of the Darwinian hypothesis—"

(A colored waiter to another) "I told him to leave a uniform for you—a No. 34 pants and a 36 coat."

(Another waiter) "I got a mess of apple sauce over me last night."

(Still another) "This is king row here. Best service on board."

"See that little girl. Prettiest child I ever saw."

"This company pays one dollar apiece for every pie brought on board and gets $1.25 out of it. Nothing extortionate in that. Gets them of Thompson Spa. Best pies in New England."

"Wonderful on the water in the moonlight, isn't it?"

(From behind the big smoke stack on the deck) "The G— d— bulls have got all the dough they want. They don't care."

"I don't see how they could hold the captain to blame for it. He couldn't see them. Aw, they got to blame somebody."

"Why don't they put some screw-eyes onto a submarine to hook onto when they go down? They don't have no place to hook their slinger to."

"I got tired driving a taxi so long to get hold of $500, and I went out and got a load or two of booze."

"Where would we be now, boys, if we had gone over the road—Springfield?"

"This Mitchell's going to be the biggest man in the U. S. He'll clean 'em out. He'll be President."

"Nice and warm on land to-night."

"Cleaned up sixty-five thousand on the deal."

"Look ahead of you there. Ain't that nice? What? Ain't that nice?"

"New York is a cold-blooded place, I tell you. Boston cares something about the individual man."

"That the Statute of Liberty?"

"Rotten night's sleep."

"Best night's sleep in ten years."

Remarks like these might be offered as a cross section of American life if it were not for this: The modest, refined, cultured people usually do not talk so that their remarks go floating over a dining room, or booming over a deck. There were a few tables where there was quiet conversation, which might have been better worth while to hear. There were several where morose husbands and stupid wives fed in silence broken only by monosyllables. In the cross section we would have to put those who can't talk, those who won't talk and those who talk so they can't be heard.

# The Risks to Faith in College

**Daniel Evans**

TO go to college is a glorious adventure, but it is also a dangerous risk. The adventure consists in moving into new worlds of thought, in sailing hitherto uncharted seas and going beyond the pillars of Hercules. This is the great and rich experience which we generally think of when our youth leave home and enter college. We congratulate them on their high privilege, and wish that others whom we know had the same opportunity. We rejoice when we have persuaded young men and women to go to college. We expect their whole lives will be forever different, richer, more significant and worthful. It is therefore a sight to gladden the heart to see thousands of young men and women enter the colleges in the autumn.

However, to go to college is a dangerous risk, but of this we do not hear so much. It is true that many parents and others are aware of and, indeed, anxious about the moral risks of college. There young men and women have more freedom than ever before; they are offered more options; some fall a prey to the many distractions provided, and others feel the lure of the morally unknown and untried and risky, and wander away from the straight paths. Some in going to college go to the dogs. If the religious risks are not as numerous, and if as many persons are not harmed, these risks are nevertheless real enough and for some very dangerous to their faith. There is good reason why parents should be anxious about their children, and teachers and pastors share in the anxiety, when these young people go to college, for many in sailing these hitherto uncharted seas of research make shipwreck of their faith. They come to grief religiously. Doubts take possession of their minds. Religious difficulties become oppressive. The spiritual world loses its splendor, the Bible its supreme place in their thought, the church its attractiveness. Some of these youths come back to their homes and communities without the religious faith which once they possessed, and which made them serviceable to the church. This is a condition so real and so disturbing that some churches have taken the matter under consideration, and many conservative folk have made this an occasion for roundly de-

nouncing all our liberal colleges and state universities as "Godless institutions," which destroy the religious faith of our youth.

That there are grave dangers to the religious faith of our young people in college can not be denied. These dangers arise in the fields of science, philosophy, and Biblical study. In the field of science, the young people are taught the scientific method and are urged to acquire the scientific temper. The free and fearless and open mind is brought to bear on all the objects studied. Their "fact-ness," their relations, their validity, are the purpose as well as object of research. Things as they are, and not as we wish them to be, or delude ourselves into thinking them to be, is what we want to know. Not *wishful* thinking, but *realist* thinking, is the temper of mind demanded. And with such a temper, using the scientific method of collecting facts, classifying, understanding and explaining them by some reasonable hypothesis, and thus building a "world-picture," the religious youths move into a world of fact, force, law and order, hitherto undreamed by them, and the world of their religious beliefs appears small, recent, lawless, and mythical in comparison. The shock comes, and the difficulties arise, and their religious faith is in straits.

The same danger to faith arises, also, in the field of philosophy. The danger arises at once in psychology, and it is very great at present, in some institutions much greater than in others, and is becoming deadly to all the interests of the human spirit, for in reality, for much of the psychology of the day, especially the behavioristic kind, there is no human spirit, nor soul, nor mind, nor consciousness. We are just reacting machines. Or the young students are introduced quite early to the profoundest problems of thought, and are made aware of the various attempted solutions of these problems, in the different world-views of the great philosophers. It is not surprising that, now and again, they raise the question in their own mind as to whether there is any real abiding truth. In like manner, but with even more danger, the young students in their historical courses, and especially in their Biblical study, are introduced to the critical method and the new knowledge of the Bible, which changes their whole understanding and estimation of it, and they feel acutely the problems presented to their faith by this complete change of view. Questions about the miracles, inspiration, revelation, and truth of the Bible press upon them, and their doubts increase, and their faith is shaken. These are the dangers our young people meet in taking their courses; and these are the doubts raised in their minds. Those persons whose privilege it is to have their friendship, know from conversation with them that these doubts greatly disturb them.

Now the reasons for this situation are at least three-fold. The first reason lies in the very nature of the case. Young men and women go to college to develop their mental powers and to learn the best that has been thought and expressed in the past and present. They do not go to college to keep their powers intact, wrapped up in a napkin, kept safely, not put to use. Nor do they go to have their prejudices strengthened, their artistic wishes gratified, their whims confirmed. They go to learn to think, weigh, test, and judge. They "want to know," as the fine old New England phrase puts it. It is this that makes a college education an experience of glorious adventure. But then there is no real adventure where there is no actual danger. To sail the sea, or to fly in the air, or even to drive an automobile, all involve dangerous risks, and we take them. We are willing, as Nietzsche said, "to live dangerously." As long, therefore, as we go in for adventure, we shall have to run risks, and going to college is an adventure, and our youth must take the risk.

But there is risk enough in the adventure itself, without making the risk greater than it need be, and it must be confessed that the risk is made greater by some teachers in college, in the way they instruct these youth. The great and wise teachers do as Professor Lowie writes: "We do not seek to undermine your faith; but we shall teach you science whether it undermines your faith or not."

The small and foolish, but very often smart and clever, young instructors seek to undermine the faith of the youth, or teach in such a way as to make the undermining inevitable, by their attitude towards the faith of these youths, their flings, their ridicule, their scorn of religious faith, and this attitude is more intolerant because they have lost their own faith, or, in their own language, because they have become "emancipated" from these superstitious beliefs of the herd. If half that Professor Leuba has written about the doubts and skepticisms of college professors is true, then the reason for the loss of faith by young students is largely explained, and the fault lies primarily at the doors of these instructors.

Another reason, however, lies in the previous wrong religious education of these youths. They have been taught the prevalent popular notions of religion, the unreasonable ways of God with man and the world, the authority of the whole Bible, the necessity of miracles for the establishment and perpetuity of religion and the church, and the incompatibilities of modern science and religion. If most of the youth who go to college were only ignorant, it would be much safer for them, but much of the trouble arises from their acquired ignorance and their considerable misinformation. "They know so much that ain't so," and it is this that makes for many of their difficulties. Their parents, Sunday school teachers, and ministers are much to blame and must share the responsibility in this grave matter. If there were more wise parents and Sunday school teachers and ministers, all bent on giving the boys and girls, young men and women, a proper religious education before they go to college, there would be far less risk to their religious faith in college.

We are therefore confronted with the necessity of a good religious preparation for college. We recognize the need and the immense advantage of a good intellectual preparation, which makes possible the entrance into college without the handicap of conditions, also of a good moral preparation in honor, veracity, industry, steadfastness, purity, and chivalry. We need to recognize the still greater need and advantage of a religious preparation for college, which will give our young people a knowledge of the Scriptures which has stood the test and is the result of critical

study, and enable them to make a distinction between the fundamental and central realities of religion, from all those matters which lie on the surface and are at the periphery; and which will ground religious faith in personal experience, in the effect upon them of the great personalities and historical events of our religion, and in the living God, who comes into the soul through these experiences, personalities and events. Such a religious preparation will enable them to confront all their problems with courage, take advantage of all their opportunities, breast every wave, and suffer no harm.

# Skyscrapered Sinais

## Fearless Comment on Centralized Work in Religious Education

Harry Thomas Stock *

INEVITABLY the spirit of the age shows itself in the organization and the educational methodology of the church. The movement toward centralization, correlation and standardization is on, denominationally and interdenominationally. We would not stop it if we could, despite our devotion to the ideal of democracy. But there are two cautions which need to be reiterated: the central power should not assume or be assumed to have final and infallible wisdom; the new direction of affairs requires more rather than less intelligence among the leaders in the local churches.

The larger matter may be illustrated from the field of religious education as it touches the high school age and just beyond. The denominations are developing comprehensive, unified and detailed programs for young people's work. It would seem that this is a step intended to do for young people's work—in organization, method, worship and service—what has been done by way of standardizing the thinking and the polity of the great churches through creeds and church law. On the face of it, young people's work ought to be easy for the local group after our church secretaries have it all mapped out for us.

The interdenominational and undenominational agencies are also working overtime in creating standard curricula, in approving certain methods and tabooing certain others, and in developing national systems of religious education. The number of organizations busied at this task is greater to-day than it was last year. While there is reason to lament the number of agencies working (often without consultation and sometimes in an unhappy competitive spirit) within a given field, this fact may nevertheless prove to be our salvation. For when there are several programs the local church may at least "pay its money and take its choice." By so doing it will fall into no more error than by accepting gratefully a single and complete system advocated by any one of these overhead organizations.

A function of educational secretaries is to determine curricula, provide topical helps, and issue quarterlies. These are all based upon their own ideas as to what the young people need and how they should be taught what they need to know. Until recently no account was taken of whether these young people agreed that they needed what these specialists knew they needed. Too frequently it has been true that those of us who make courses have read books on education and theology and Biblical cricitism, but have not taught a class for a decade, have never conducted a discussion group, and have never entertained the thought that perhaps our thinking ought to change from year to year as we come in contact with the ideas and manners of youth.

Part of the necessary preparation of every teacher and secretary and maker of curricula is to commune with God in the quiet of his own study, and to meditate upon the variety of systems of education. But a main reason why so little that we have sent down from the tenth floor of New York or Boston headquarters has interested or succeeded in fashioning young life, is that the tenth floor of a skyscraper is a long way off from where the boys and girls are playing and talking and working.

Seldom has any denominational agent acted upon his own wisdom alone. Our date-books are filled with committee meetings in which those who are working at the same task come together for our own education as well as for the education of church school teachers and pupils. For days upon end we sit in weariness in some hotel bedroom discussing the young people, past methods, and the glorious day which is to dawn when our new methods are adopted. Like the conscientious faculties of colleges and high schools which meet in solemn session to correct campus evils and to avoid them in the future, church secretaries put their heart and nerves into this endless and enervating business of "committeeing." And some of us are vain enough to believe that a great deal of good comes from it. Yet we need constantly to remind ourselves that the young people, again, are living in places and in ways which are obscured by the walls of that hotel room.

For decades we have placed reliance upon conventions of young people. We are sent out to address a multitude of enthusiastic youth, gathered from far places. They are decked in Indian feathers and have the enthusiasm of the mythical Indian. They yell themselves hoarse over everything or nothing. We address them and they give us a good hand. We are reassured. We do not receive such hearty applause when we talk to the cautious middle-aged. After all, we say, the heart of youth is right; they believe in the things eternally true; our pessimism about method and program was unwarranted. The thing to do is to keep right at our task in the same old way. But many of the wisest and ablest of the youth in every community were not represented at that convention. They are outside of the churches—and for

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a reason. And these approving convention delegates—well, we secretaries run for a train to carry us to the next speaking point and do not follow these lusty rooters home, or to school, or out into the night as they take their father's car for a ride into the country.

Now comes the questionnaire. The common method is to pass out questions or cases, made or interpreted in our offices, reflecting the several possible viewpoints which occur to our adult (and unimaginative) minds. The first plan was to pass them out among "selected leaders" of young people. We have depended upon them to interpret the minds of youth to us. Few can do it. Usually these local leaders suffer from the same lack of intimate knowledge of what is going on in the minds of their church school class as the skyscrapered secretaries do. They live nearer to the young people, but too often this nearness occurs only on Sunday morning.

More recently we have been passing the questionnaires out to the young people themselves. So far the results have not been highly informing, except in rare cases, for young people do not "open up" completely on a paper which is going to be used by a local leader whom they know only as a teacher, and not as a comrade. But some returns have already shocked us out of our complacency. The thought is being lodged in our minds: "Why, we may have to scrap everything we have ever prepared, all of our adult ideas about organization and courses and methods. We may have to begin our thinking over again." This indicates the beginning of the end of the "hand down" method as commonly conceived.

The results of our publishing efforts in the line of quarterlies, etc., so far have been rather pathetic. We have done the best we could with limited financial resources; we have always been under the necessity of getting something better done in a hurry. We have called to our assistance prominent preachers, who are accustomed to thinking in terms of the adults and also in terms of the large city church. They have written for us. Usually these ministers have not had large numbers of young people to hear them preach on Sunday morning; they hold their audience through the printed page no better. Again, our wiser secretaries have written for us—and we continue, even until now, to grind out weekly copy—the deadline is just an hour away! We have tried to read the latest books about the psychology of adolescence; we are resolved to avoid the errors of the old school. But the atmosphere is rare or blurring on the tenth floor; and we have missed the people below. So the local teacher calls our writings "high brow" and impractical, and substitutes for them a medievalist publication which also costs less.

We are charged with making as serious mistakes as that reported on the professional lecturer who came to speak on etiquette to a small town audience where most of the housewives did their own work, and who began by saying: "Of course, no one will ever think of serving a dinner without at least six maids." We do noz visualize the "average" church at conventions. We do not become acquainted with the "average" situation by visiting a picked church school which is in one of the cities on the route of the Twentieth Century Limited. This is not arguing that inferior work must be done or is being done by the small or rural church; the reverse is frequently true. It is expressing the judgment that the secretarial mind usually thinks in terms of the city church and of the medium sized church, and that consequently church programs have not been equally good for all kinds of communities.

Nor have any of us yet succeeded in building our quarterlies for young people on those things which are most immediately the young people's problems. We are beginning to discover what some of these interests are, and the discovery is not altogether pleasant, for it makes us wonder just what kind of curriculum we could build around those questions which they are putting to us. It would certainly be a far departure from even the graded series of to-day. It would be so revolutionary that many pastors would be afraid to suggest introducing it. Are we going to have the young people discussing their problems outside the church or inside?

In discussion groups at college, among high school boys, in some churches (both in small churches and large, in Iowa and Massachusetts, among girls as well as among boys) at week-end institutes, and in summer conferences we are finding that young people are thinking and talking about such subjects as "petting," the restraints of our Puritan morality, how far one ought to go in being like the rest of the crowd and how far his ideals should determine his conduct, what constitutes success, how you can know what is right and what is wrong, whether war can be done away with, why older Christians leave their religion at the church door as they tell the minister how they enjoyed his sermon, why the Old Testament contains examples of a low morality, just what kind of person Jesus was and what he can mean to life to-day, what the church stands for to-day, why young people should be loyal to the church, what there is for young people to do in a church anyway.

Several of our religious educational agencies are making rather feeble beginnings in trying to discover just what young people think they need. From these headquarters new programs will emerge based upon replies which young people have made themselves. These programs will probably also take account of certain eternal principles which have been confirmed by adult experience. When these new materials of religious education are issued, we shall still have to ask the question: Is this particular program issued by my own agency the final word which must be imposed upon my constituency? Is this a new word from Sinai?

If the answer is affirmative, we shall not have made much progress. The new productions will be widely ineffective almost as soon as they are issued if universality and finality are attached to them. Life changes, environments differ, new occasions teach new duties. The best that overhead agencies can do is to try to keep up with the movement of youthful thinking and action, to try to think a bit ahead of what youth is saying and doing, to conceive of a curriculum as always in the process of development, to realize that anything that may be offered from "above" is only by way of suggestion and help, to advocate that local leaders should always avail

themselves of anything good printed by any denomination or private agency, and to urge that in so far as it is possible the pastor and teacher and adult counsellor in the local field should build his own curriculum and organization.

We shall be nearer the perfect day when more things come to the offices in the skyscraper from local fields and when fewer directions are sent down with authority. The actual pioneering now is being done by the First Church in Metropolis and the country church at Woodside. It will always be so. The best function of these skyscraper persons is that of serving as a clearing house for the various experiments and of interpreting them in a way which may have a somewhat general usage.

Rollo Walter Brown, in "The Creative Spirit," makes the following statement concerning the "lower economic classes," which applies with equal pertinence in the case of young people, and to a considerable extent also to the local leader of young people: "Ambitious women of excessive embonpoint . . . have conceived the generous idea of carrying art 'right down to the people,' (so) that they are suspicious of all paternalistic schemes from afar. What they need is not service, not something designedly humanitarian, but the spiritual comradeship which always springs up when men struggle together in a growing, creative enterprise. They are quick to feel genuineness, and if they are genuinely treated, not as patients, but as fellow beings, they will respond by contributing substantially toward a public in which creators in general may feel at home."

# Our Prayers Together

**Carol T. Restall**

He that dwelleth in the secret place of the Most High
Shall abide under the shadow of the Almighty.
I will say of Jehovah, He is my refuge and my fortress;
My God, in whom I trust.

*Psalm* 91 : 1.

### Sunday, October 25

Only as we trust, do we indeed live, coming to be content, though we can not fill the yawning abysses or fathom the fathomless will, in the conviction that God is over all, and over all for good. Let us not forget that where man fails, there God begins, and that He, notwithstanding human failure, is able, with unutterable peace and blessing, to bless those who put their trust in Him.

*John F. W. Ware.*

Give ear, O Jehovah, unto my prayer:
And hearken unto the voice of my supplications.
In the day of my trouble I will call upon thee;
For thou wilt answer me.

*Psalm* 86 : 6, 7.

### Monday, October 26

Lead, Kindly Light, amid th' encircling gloom,
Lead Thou me on,
The night is dark, and I am far from home,
Lead Thou me on.
Keep Thou my feet; I do not ask to see
The distant scene; one step enough for me.

*John Henry Newman.*

Our Father, be pleased with Thy spirit so to order our knowledge of Thee that every duty and pleasure of our life, all suffering and sinning, all hope and trembling, may but lead us more and more to a perfect faith and trust in Thee; that understanding what we may understand, and doing that which we do know, we may, with a quiet heart, leave the deep things of God unsounded. Enough for us to see that what is holiest is best, and that the holiest and best that we can see in man is but the light that comes from Thee, the perfect source of love and good. Guide us in this course, and give us an entrance into a still higher, diviner, nobler life. We ask it through Jesus Christ our Lord. *Amen.*

*Charles Leonard.*

### Tuesday, October 27

"Build a little fence of trust
Around to-day.
Fill it full of loving deeds
And therein stay.
Look not mournfully out
Upon to-morrow;
God will help thee bear what comes
Of joy or sorrow."

Dear Father, Thou hast made us fit for joy. Help us to-day to grasp our birthright of gladness. For those things which must be borne in sorrow, give us submission. Make us glad that friendly hands meet our own; that kindness is always sweet, and sympathy divine. Teach us to lay hold on the radiance of each hour, that the morning bow of promise may become our evening glory and prophesy of another glad day. As children find content and joy by looking into their father's face, so may we turn to Thee. *Amen.*

*Effie McCollum Jones.*

### Wednesday, October 28

God's greatness flows around our incompleteness,
Round our restlessness, His rest.

*Elizabeth Barrett Browning.*

Thy calmness bends serene above,
My restlessness to still;
Around me flows Thy quickening life;
To nerve my faltering will;
Thy presence fills my solitude;
Thy providence turns all to good.

*Samuel Longfellow.*

### Thursday, October 29

Dear restless heart, be still; don't fret and worry so;
God hath a thosuand ways His love and help to show;
Just trust and trust and trust, until His will you know.

*Edith Willis Linn.*

Our Father in heaven, help us with high ideals, pure thoughts, and noble endeavors to hallow Thy name, trusting where we can not prove, proving where we can not trust, by a willing service to our fellow men, ever advancing by faith, by works, by a strong heart, a firm step, a generous hand, a sunny smile,

and a cheering voice, until we all come into the measure of the stature of the fulness of Christ. *Amen.*

*Henry N. Couden.*

**Friday, October 30**

I pray for faith, I long to trust;
  I listen with my heart, and hear
A Voice without a sound: "Be just,
  Be true, be merciful, revere
  The Word within thee: God is near!

"Believe and trust. Through stars and suns,
  Through life and death, through soul and sense,
His wise, paternal purpose runs;
  The darkness of His providence
  Is star-lit with benign intents."

O joy supreme! I know the Voice,
  Like none beside on earth or sea;
Yea, more, O soul of mine, rejoice;
  By all that He requires of me,
  I know what God Himself must be.

I know He is, and what He is,
  Whose one great purpose is the good
Of all. I rest my soul on His
  Immortal Love and Fatherhood;
  And trust Him, as His children should.

*John G. Whittier.*

We thank Thee devoutly for those who draw so close to Thee, and who listen so intently for Thy Voice within, that they are able to feel Thy presence in their lives. They are Thy messengers, interpreting Thee to us, and showing us the way through faith and trust to know Thee better. May we too, listen, and find Thee, and learn to rest our souls in Thy Immortal Love and Fatherhood. *Amen.*

**Saturday, October 31**

I go to prove my sou!
I see my way as birds their trackless way.
I shall arrive! what time, what circuit first;
I ask not; but unless God send His hail
Or blinding fireballs, sleet or stifling snow,
In some time, His good time, I shall arrive:
He guides me and the bird. In His good time!

*Robert Browning.*

O Father, who hast ordained that we be set within a scheme of circumstance, and that in stern conflict we should find our strength and triumph over all, withhold not from us the courage by which alone we can conquer. It has pleased Thee to hide from us a perfect knowledge, yet Thou callest for a perfect trust in Thee. We can not see to-morrow, we know not the way that we take, darkness hangs about our path and mystery meets us at every turn. Yet Thou hast shut us up to final faith in goodness, justice, truth; that loving these for themselves alone, we may find the love that passeth knowledge, and look upon Thy face. O suffer us not to fail at last of Thee. *Amen.*

*W. E. Orchard.*

# The Junior Red Cross

NOT all the world-wide activity of the American Red Cross is due to the nation's grown-ups, nor is it confined to service in the catastrophes which from time to time bring distress into our own and other lands.

Less than eleven years ago there was begun what has developed into the most remarkable children's organization in the world, the Junior Red Cross. Conceived as a war organization, the Junior Red Cross to-day is the most promising influence for the peace of the world ever known. The growth of this unique movement has been unparalleled.

To-day forty nations have Junior organizations, representing every continent and many islands of the seas, with an aggregate membership of nearly ten million children. A health contagion which has characterized its spread from the beginning, is constantly sending out new branches to every corner of the world. For example, the enrollment figures of the American Junior Red Cross show an increase of nearly 3,000 school rooms, for it is the school rooms where this growth is nourished, and more than 123,000 children, as compared with the figures for the same date last year. Among many other encouraging phases of this broadening movement, substantial progress has been reported during the year in the extension of Junior Red Cross service to the more isolated schools of the country, the value of which growth is illustrated by numerous instances.

A report from two schools in Texas states: "One of these schools is fifteen miles from the nearest settlement, which has but four houses and a general store. It is at least two miles from the road, amid surrounding hills and bluffs. The children come five and six miles to attend. The school is also used as a church. It has benches rather than seats. The teacher's desk is made of packing boxes. The only thing in the way of decoration is a torn and soiled flag over the teacher's desk. Wolves often disturb the children at work. The other school is in much the same type community. Fifty-one children attend from great distances. Both schools are to organize a Junior Red Cross. The children are to form a council and each is to bring a penny toward subscription to the *Junior Red Cross News.* The program is to be developed around their own districts. Lying in the thick of woods during the early spring, the children are to press and write about their native flowers. They are also to study about their wild animals, and these two studies will form a basis for later work in inter-school correspondence. Some of the suggestions as to beautifying the school room will be followed and health work will be stressed. The Junior Red Cross calendar will be a great joy to the children."

The spirit of the Junior Red Cross is uniformly strong, whether it be Alaska, where there are Eskimo Juniors, or Hawaii, where there also will be found the Junior groups. Wherever the idea has spread, it is the same. It has penetrated to the mountainous regions of the United States, and found a welcome; it has been carried to the Indians of the great Southwest, as typified by the Zunis, and in school rooms all over the United States, and abroad, its benefits are felt.

Health, fellowship, even with children of the other side of the world, which is maintained in various ways, and, above all, the ideal of service, form the basis of their activities. One of the outstanding features of the Junior movement is its exchange of correspondence which has been notably effective in aiding the development of Junior Departments in national Red Cross Societies.

Although the United States leads in the number of schools corresponding and consequently in volume of material written and received, competition with other countries is beginning to be felt. The Swiss Red Cross, for instance, which hitherto has had few correspondence contacts except in America, has decided to concentrate on developing such connections in other countries for a time, in order to give them a more balanced and varied program than could result under the existing system. Such competition is welcomed, however, because it fosters the realization that the letters exchanged, and the quality of their work generally, as reflected in this correspondence, must be a high standard, if the children wish to be outstanding in the interests of their companions of other places.

Another and most important channel through which the American Junior Red Cross has extended its influence to other countries is the *Junior Red Cross News*, first publication of its kind to appear regularly, and its wide distribution has caused it to be taken as the model for a score or more of Junior Departments now getting out magazines of their own. Together with the high school service, similarly valuable, a generous supply of copies goes to the office of the League in Paris, where they may be seen by more people of different nationalities interested in the Junior movement than could see them anywhere else in the world.

Details of the work of the Junior Red Cross, work which is in many cases invaluable in results accomplished, could be set down for page after page. Almost every incident of the activities of some chapters is packed with interest. For example, the story of the establishment of the Junior Red Cross in Siam, where chapters are being organized in schools all over the country, sponsored by the Siamese Red Cross and backed by the Government there; or that of the Junior League in far-off Albania, where this unique organization has held its own in the interest of the youth of the land despite many distracting influences, to cite just two out-of-the-way places this expansion has reached.

Not all the interest is centered in foreign lands of course. The foundations of good citizenship are being laid in many an American school, under what may perhaps be less romantic circumstances, but of equal importance nevertheless, by this remarkable plan.

The Junior Red is an example of the capacity for service engendered by the Red Cross spirit. This service, in the Red Cross organization as a whole, has expressed itself in many vital activities for the benefit not only of the United States, but of many other lands. There is scarcely a country in the world which has not known the benign efforts of this great society in its behalf.

To be a part of this organization, to feel that one is sharing in its work, requires only enrollment in its ranks. The opportunity to join is extended during the Annual Roll Call, held this year from Nov. 11 to Thanksgiving.

# A Centennial in New York

ONE hundred years ago in the little hamlet, Eaton's Bush, Herkimer County, New York, the New York State Convention of Universalists was organized.

On October 6, 7, and 8, at St. Paul's Universalist Church, Little Falls, four miles southeast of Eaton's Bush, the centennial of the event was celebrated in connection with the one hundredth regular session of the State Convention.

The Convention grew out of the old Associations organized in the quarter of a century before. When, however, the matter was first presented to the Genesee Association it aroused bitter opposition. The delegates shouted "Pope" at good old Father Stacy, who was urging it. "They shouted," says Dr. G. Delbert Walker, State Superintendent of New York, "that he wanted to be 'a spiritual tyrant,' and that he wanted to be the Lord of the heritage of God.' " This was only one year before the Convention held its first session.

"It was many years," says Dr. Walker, "before some of the other Associations agreed to participate. This was especially true of the Associations in the middle-west and western part of the state. It is recorded that this opposition arose because of the inborn desire for complete liberty of action on the part of individual Universalist churches, and the Associations. They objected strenuously to "a religious hierarchy, which was to be organized to rule the church and would probably impose a confession of faith with creeds and all those other objectionable forms of organized Christianity which Universalists abhorred. It was not until a number of years after the organization of the Convention in 1825, that all of the Associations agreed to participate in it. The Western and Chenango Associations were the first supporters of the Convention in its early days."

It was unusually appropriate that the centennial should be observed in Little Falls, so close to the farming community where the fathers organized. In St. Paul's Church to-day there are people in the fourth and fifth generation from the Eatons of Eaton's Bush a hundred years ago.

The city is exactly the right size for a Convention (12,000 population), large enough to command adequate congregations, small enough to enable the Convention to be felt. In no Convention that I have attended have there been better reports of the sessions day by day than were given by the *Evening Times* of Little Falls and the *Utica Daily Press*—and all this in spite of a World's Baseball Series with people demanding the story play by play. It is

situated in one of the most picturesque spots in the Mohawk Valley, is built on hills rising above the river, through it go one of the greatest traffic combinations of the United States, the Four Track Route of the New York Central, with its trains from New York and Boston to the West, the West Shore Railway, one of the main trunk highways across the state, and the Barge Canal connecting the Great Lakes and the Hudson River. One lock at Little Falls takes in three barges at once and lifts them forty-three feet.

In atmosphere the city is a delightful place for a convention. Some of our strongest men have served Little Falls and Dolgeville. As President Sykes of St. Lawrence University put it: "Here in this church I made my start. Here I was ordained to the ministry. At this altar I was married. Here my children were christened and here not long ago I had the pleasure of christening one of my grandchildren." And these men have made an impression on the city. The Hon. Abram Zoller, president, who presided over this convention, has been mayor of Little Falls. His brother, John Zoller, is a prominent business man, and Mrs. John Zoller is chairman of the board of trustees of the church and a leader on the Board of Education of the city. Catholic and Presbyterian as well as other churches opened their homes to entertain delegates. The ladies of the Baptist church adjoining our church served lunches and dinners daily for the accommodation of our delegates and a live young Baptist minister was on hand to welcome them.

Some seventy motors were offered free of charge to carry the Convention to Eaton's Bush for services there. One Catholic who promised his motor, sold it and did not get delivery of his new car in time, so hired a car, although urged by the president not to do so, because he "wanted to be represented in the entertainment." The road to Eatonsville, under construction and closed to the public, was opened from 3 to 6 p. m. Oct. 8, for the use of the Convention. The Exchange Club, founded on the principle that exchange of ideas with men in other lines of activity promotes understanding, turned their weekly lunch meeting into a Universalist affair, with the Rev. Thomas E. Potterton, D. D., of Brooklyn and the Rev. Charles E. Petty of Binghamton as speakers—both in their happiest form—and entertained a number of other delegates to the Convention.

Universalists in Little Falls are respected and liked. The new minister, the Rev. Seth R. Brooks, recently out of St. Lawrence University, already is on a high wave of popularity. And deservedly, because not only is he likable but he likes people, and gives them a fair deal.

Eleven miles south of Little Falls is the village of Van Hornesville, where Owen D. Young, one of the most prominent of Universalist laymen, was born, where his mother still lives on the old place, which he has enlarged and beautified without destroying its original beauty and simplicity.

When Mr. Young came for the closing session of the Convention, 1,200 people greeted him in the opera house. On the platform to greet him were many of the leaders in the New York State Convention, Dean John Murray Atwood, President of the General Convention, Dr. John Smith Lowe, General Superintendent, Justice Field of Watertown, of the Supreme Court, President Sykes of St. Lawrence, Dr. Betts of Syracuse, Mr. Frank Tanner of Buffalo, Mr. Abram Zoller, president of the Convention, the Rev. Nelson Lobdell of Canandaigua, the Rev. W. W. Rose of Rochester, the Rev. Dewitt Lamphear of Bridgewater, Dr. Walker, Mr. Fay C. Parsons of Cortland, Judge Bell of Herkimer, Judge Devendorf of Herkimer, and Mr. Brooks, pastor of the church at Little Falls.

In the box to the left of the stage sat Mr. Young's old mother, who had driven in from the farm at Van Hornesville. Those who know him intimately know the depth of his feeling for the old home, for the mother, the only parent now left to him, altogether worthy of such a son and responsible to a large extent for his success, and his feeling for St. Lawrence University and the Universalist Church, which gave him his start. All these mingled feelings came out in his tender, eloquent, humorous, and altogether appropriate address.

Mr. Zoller had said in substance: "One hundred years ago a few miles north of here occurred an event of great importance to the Universalist Church as an organization. Fifty years ago—about (turning to Mr. Young)— there occurred another event a few miles to the south of us, of equal importance, in giving us a loyal layman, dedicated to a life of service."

Mr. Young, beginning his address, replied humorously: "There is a mistake about my being fifty years old. As I stand here, my knees are trembling. The cold chills are running up and down my backbone. It is not because of this great audience, flattering as is its presence. It is not even this distinguished company on the platform, Doctors of Divinity, College Presidents, Justices of the Supreme Court. It is because in the box there sits my mother, and to her I am always a little boy."

Then with the eloquence of simple language and deep feeling, Mr. Young spoke of his debt to the old home, the old Universalist church at Van Hornesville, to Dr. Hervey who came after him and took him to St. Lawrence, to Dr. Atwood the senior, and to Dr. Priest, two of the great forces for good in his life ("And I am glad to see you here to-night, Mrs. Priest," he quietly interjected), to the Rev. Caleb E. Fisher of Lowell, who made his Boston days possible.

"I will not speak of the living," he went on, "except to say that I have the deepest admiration and regard for the men who stand by, carry on, see things through."

Of the mission of the church, of the inevitable co-operation of religion and science, of the necessity of stopping some of this interminable debate and getting busy creating the moral power in individual men so that they can control and use the enormous access of physical power this age has brought—all this will be referred to in another issue. Enough to say here that the address made a deep impression and stirred all Christians, but especially the Universalists, present with a feeling of the work they have yet to do.

The Rev. Frederick W. Betts, D. D., of Syracuse, who followed Mr. Young, on "Seeing Visions and

Dreaming Dreams," carried the audience up to a high level of enthusiasm. A description of his address will appear later.

Various towns and cities up and down the Mohawk Valley sent delegations to this closing meeting of the Convention.

### New England Responsible

New England ought to be specially interested in this New York Centennial. New York State was settled not only by the Hollanders who came to New York, Long Island, and the Hudson Valley, and by Germans from the Palatinate who came to the Mohawk Valley and other sections, but by people of English blood from New England. Speaking of the New Englanders, Dr. Walker says in his historical sketch:

"These came in successive waves following the Revolutionary War. This migration seemed to be at its height between the years 1800 and 1825. Of course settlers had come previous to the Revolutionary War period and they continued to come following the later date mentioned, but during these years especially the greatest numbers came. These settlers throughout central and a large part of western New York came almost exclusively from Massachusetts, Rhode Island, and Connecticut. The influx into northern New York was drawn more generally from Vermont and New Hampshire. These people brought with them their New England customs and ideas and of course their New England religion. As quickly as they could build frame houses they built them after the New England pattern. Their villages were laid out as they had known them in the land of their birth. Many a fine public square in our New York State cities and villages is but the counterpart of the public square in the New England village which the first settler in his boyhood knew. Not much furniture and other household belongings were brought from New England in the beginning. More of this came as days went by, but as quickly as the early settler was able to build a saw mill and erect a turning-lathe, he made furniture after the New England pattern. And it was among these people that the Universalist Church had its beginning here."

It was said at the Convention that "New England Universalists ought to go to the General Convention at Syracuse this centennial year in large numbers, to see what some of their children have accomplished."

There was an impression of power, success, new life, new hope, connected with this centennial session of the New York State Convention. There were fifty ministers and 113 delegates present, and the congregation sometimes completely filled the church. and generally filled it comfortably.

### The New York Pension Fund

A centennial pageant was put on to help dedicate the New York State Ministerial Pension Fund. New York has raised over $106,000 for this fund, largely through the efforts of Dr. Walker. He started seven years ago at the State Convention in Cooperstown, kept at it quietly, but with indomitable determination and great skill, and now it is ready to be put into operation January 1. After the pageant a collection of $2,398.18 was taken up to add to it, and announcement made of subscriptions which would raise the collection to $2,800 or $2,900.

As Dr. Walker said: "We have worked out a plan that will give a maximum of $800 a year to ministers who have given forty years active service. This is only partial success. It ought to be $1,000. And we propose to carry on until we can give a pension to every minister of the state sixty-five years old, who has ever served. The future of our church depends on the ministers just as our past history has depended on them. We must be able to say to young men, 'Go out and do your work, get along the best you can, and we will see that you don't starve when you get through.' "

### The Pageant

Prof. Edson R. Miles wrote the "Pageant," or "The Visitation of Historical Personages," as he called it. In costumes of the early nineteenth century, Donald K. Evans and George Magraw, both graduate students of the Canton Divinity School, impersonated the Rev. Stephen R. Smith and the Rev. Nathaniel Stacy, respectively. Both were in what purported to be a session of the New York State Convention seventy-five years ago. The speeches were true to the history, much of the time in the actual words of the pioneers, reflected vividly the hardships of the early days, handed on traditions of Hosea Ballou, who induced Stacy to enter the ministry, and closed with a moving appeal for continued support of the ministry. "The Visitation" should be printed. Putting it on is a comparatively simple matter, given young men of the caliber of Evans and Magraw, and it would fit any Universalist gathering.

### Father Stacy

The delegates were put back into the atmosphere of 100 and 125 years ago by the extracts from Father Stacy's "Memoirs," one of the most interesting Universalists books published, which were reprinted in Dr. Walker's sketch.

> In July, 1805, a meeting of Universalists was held in Burlington, N. Y., at which time a resolution was passed that an Association of Universalists be organized in New York State. Two delegates were appointed to visit the "Convention in New England," and ask that a committee from that body be appointed to meet with the New York Universalists on the first Wednesday and Thursday in June, 1806, and assist in the organization of an Association. The delegates appointed were Rev. Miles T. Wooley and Nathaniel Stacy.
>
> The Western Association of Universalists (now Central Association) was organized on June 6, 1806, in the township of Columbus. A great concourse of people assembled for this important session and it was shortly found that they could not all be admitted to this building. The meeting therefore was adjourned to a nearby forest, where the sessions on the afternoon of the first day and both morning and afternoon of the second day were held. The "Convention in New England" had sent as delegates to this meeting three of their most noted preachers. They were Hosea Ballou, William Farwell, Joshua Flagg.
>
> For the next several years, although there were but three preachers of the faith in Central New York, the cause continued to flourish. What an interesting picture these early pioneers presented. Led by Father Stacy they were a doughty group.

The people were intensely interested in theology. Debates between Universalist and "partialist" ministers attracted great throngs. Meetings of the Western Association from year to year were attended by large numbers, and of some of these meetings Father Stacy writes; "Such was the excitement on these occasions, that it was not uncommon to see carriage-loads, individuals on horseback, and even walking in from a distance of fifty, sixty, and sometimes one hundred miles."

The lot of these pioneer preachers in the liberal field was far from an easy one. Writing in 1848 or 1849, Nathaniel Stacy pens the following as he looks back in retrospect to those early days.

"Oh, how little do our young brethren, who enter the ministry in the present day, know or dream of the labors, the trials, embarrassments, obstacles, and discouragements which bestrewed my path, and, indeed, that of nearly every other preacher of the order, in those days! I often hear them complain of their hardships, their meager salaries, and the scanty remunerations they receive for their services; and I often think, had they lived in those days, they would feel that such complaints and repinings are, manifestly, ingratitude to God. They find societies organized to their hands, calling for their services, and holding out moderate if not ample compensation. And even congregations which they occasionally supply, where no societies are organized, have learned that when the Apostle said, 'He that preaches the Gospel shall live of the Gospel,' he did not mean that they should eat, drink and have nothing else. What would they think, if they had to go time after time and preach sometimes to large congregations, assembled merely out of curiosity to hear what 'this babbler would say,' and at other times, to half a dozen; and so continue for months, while the people considered that they were doing the preacher overmuch honor, and quite as much as they could afford to do, to spend time to give him a hearing, without once thinking that he needed anything else? And to be obliged, in doing this, to ride whole days without money enough in their pockets to buy a meal of victuals, or a mess of oats for their horse; and even compelled to pawn their pocket-knife to get through a turnpike-gate to go to the place of appointment; and then take a circuitous route back to avoid the gate, so as to get home again, because they got not enough for their services to pay the toll. Why, they would at once say, 'they would not do it.' But some one must have done it or there would now have been no societies, no congregations to hear and support them. All this I have done; and all this was necessary to be done, in order to clear the ground, and plant the seed which has come up, and is now producing a luxuriant crop."

### New Endowment for Canton Divinity School

The State Superintendent, the Convention Board and finally the Convention itself went on record in favor of raising one hundred thousand dollars endowment for the Divinity School.

The pension system will draw better men into the ministry. The seminary will give them better equipment.

Dr. Walker spoke of the unusually promising material that had come out of St. Lawrence in recent years: Brooks of Little Falls, Moulton of Dolgeville, Lalone of the Church of the Good Tidings, Brooklyn, Metz of Perry, Welch of Middletown, Fletcher of Haverhill, Miss Doris A. Swett of Canton—who made such an effective presentation of the Y. P. C. U. work at the close of the Tuesday night session—and others. He said, "We have all going churches supplied and well supplied, but must keep up the supply for our extension work."

This story of the Convention will be concluded in our issue of next week.

At the same time we shall publish Dr. Walker's formal account of the proceedings and refer briefly to other interesting gatherings: The State Sunday School Association, the Rev. Wm. J. Metz, president; the State Woman's Aid Association, Mrs. Claire D. Smith president; the Ministers' Conference at Dolgeville, the Rev. Chas. E. Petty president; the State Woman's Missionary Association, Mrs. Alice T. Walker president.

### Message from John Sayles

The Rev. John Sayles, pastor of the Union Church of Mt. Vernon, N. Y., flat on his back in the State Street Hospital, Portland, Me., received messages from the Convention by telegraph and replied as follows:

"Greetings and love to the brethren. The victory of God in His universe is certain. Love never fails."

*J. V. S.*

# Reactions of Our Readers

### DR. COOK BACKS US UP

*To the Editor of the Universalist Leader:*

Permit one who has long known, lived with and cultivated the friendship of the wrens a few words in defense of the alleged culprits.

We have wren boxes on both our porches, front and rear, as usual. The little birds use both, and raised two broods on the front and one on the back.

During the whole spring and summer there has been peace between them and their bird neighbors. The bluebirds built quite near and reared their young. The summer tanager built her nest not thirty feet away, as did the robins. The chip sparrow, the indigo bird and the dick-cissel were not far away. I could mention many others did space permit.

The only times that I have ever seen the wrens contentious, were when their own nests were invaded; never have I seen them invade the nests of others. Since we have made the entrances to their nests the size of a quarter of a dollar, the English sparrows do not disturb them, and they have been in the past the chief, if not the only, offenders.

To watch their movements, hear their song, and witness their industry in bringing insects to their young, has been one of the pleasures of many an afternoon or evening, and one not lightly to be foregone. Surely saner councils will hold in check any hysterical campaign to exterminate this beautiful species of bird.

*John S. Cook.*

*Beecher City, Ill.*

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### "HONESTY UNDER THE CREEDS"

*To the Editor of the Universalist Leader:*

The questions you ask in replying to Mr. Fletcher's letter about honesty and creeds seem to me to put the emphasis where it belongs. Once I would have declared positively and unhesitatingly that the creeds do mean what they say and that no honest man can stay in a church whose creed he does not fully

accept. But as I grow older I find that I am less positive and more tolerant. I still maintain that the creeds do mean what they say, but I no longer feel that it matters particularly if they do. What does matter, it seems to me, is that intelligent people are attaching less and less importance to creeds. The Bible means what it says, doesn't it? That is, the men who wrote it meant what they said. But ministers in the liberal churches do not feel that they are dishonest, or even inconsistent, when they take their texts from the Bible or read from it in their pulpits, though they do not believe that the earth is flat or that God created the universe in six days.

The course followed by Dr. Adams—leaving the church with which he was not in harmony and going to one where freedom of thought prevailed—seems to me the better way. But I can understand and sympathize with the man who loves the church of his fathers, cherishes its traditions, believes its mission is not ended, and refuses to abandon it to those whose narrowness and bigotry would halt its progress and limit its usefulness.

Some one has defined a creed as "a mark put in to show the place where men stopped thinking." I can imagine a minister in a church whose creed he had outgrown reasoning something like this:

This old creed is a mark our fathers put in to show the place where they stopped thinking. Its chief value for us is not that it marks a particular place in their thinking, but that it proves that they did think. Why should we not show our respect for them by leaving it where it is, and then, as a far greater evidence of respect, follow their example and think for ourselves?

*One Who Was Born Free.*

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## FROM THE FORMER SECRETARY OF THE MASSACHUSETTS SUPERINTENDENT

*My dear Miss Adams:*

I am enclosing my check for $2.00 in payment of a year's subscription to the *Universalist Leader*. Please hand it to the proper person. Sending it to you affords me opportunity to address a few lines to you.

I have received the two September copies, and just at present they are being read by a member of the faculty who attended Summer School at Chicago University this summer, came across the *Leader* in the library there, and, remembering that I was a Universalist, began to read it with an increasing interest.

I trust that you and the other good people at Headquarters are well. Just now we are suffering under a dispensation of extreme *steam* heat; not that the thermometer runs so high, but the humidity is excessive. I can be pardoned, I am sure, for not liking New Orleans in September.

Cordially yours,

*Bertha Houston.*

*New Orleans, La.*

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## WRITE TO THE BOOK PUBLISHER

*To the Editor of the Universalist Leader:*

I ran across this item recently in a certain paper:

> "One of the most satisfactory things in connection with this journal has been the number, variety, interest, and importance of the letters of dissatisfaction which we have received. For, believing as we do that hardly any spiritual or mental condition is more deplorable than indifference, every such letter has been a fresh and welcome proof of stimulating and creative concern with and interest in our work on the part of our readers. As Mr. Heywood Broun remarked in another connection the other day, it is only by the letters an editor or a writer receives, that the effect of the written word can be measured."

Now people somehow have never formed the habit of writing the book publisher how they like or dislike his books and authors. Why the public should keep the magazine editor up to his work by expressions of approval or disapproval and give the religious book editor the silence treatment is a mystery.

It is a situation that one of these religious book editors would like to change.

I am venturing to ask, therefore, whether you will give this communication a place in your columns.

In that case, I would like to improve the opportunity to extend a hearty invitation to your subscribers to speak their minds in a letter to the Macmillan Company, 60 Fifth Avenue, New York, N. Y., in regard to recent books that they have read bearing the imprint of its Religious Department.

Would you like to see another book written by some favorite religious author of yours? Have you a religious book in mind in outline that "ought to be written?" "Do you know of a sound religious thinker who ought to be induced to "write a book?"

*W. H. Murray.*

*New York City.*

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## ON SIN, DR. EVANS AND THE "CHRISTIAN REGISTER"

*To the Editor of the Universalist Leader:*

In the reply to Dr. Evans' remarks on the "Superiority Complex" the editor of the *Christian Register*, from the high moral and spiritual levels of Unitarianism, would seem to be speaking above the heads of ordinary mortals, quite oblivious to the large proportion of sinning and suffering humanity which is so sorely in need of a saviour.

The good Unitarian may consider it "a sin to stress his moral weakness, spiritual poverty and intellectual blindness," but he must admit that there are other children of God whose utter degradation and vileness both from sins of the flesh and of the spirit need *remorse*, humiliation and repentance, and that "suppliant attitude" he deplores.

"They that are whole need not a physician," they that are sinless need not a saviour.

The editor of the *Christian Register* says that "very little emphasis upon the evil that we are, and a very great emphasis upon the good we may become" is more to the point.

But in view of the hells of earth (no less real because they are out of sight) and the actual evils of society, too great emphasis upon sin is impossible.

Possibly, like many modernists, our editor entertains the view that sensuality, cruelty, dishonesty, etc., are merely evidences of disease, thus relieving individuals of responsibility by placing the blame upon society.

But we do not think that such was the attitude of Jesus in his severe condemnation of the sins of this world, though his greatest rebuke was to those in high places.

With due allowance for hereditary and environmental causes for human frailties, in the main we are free agents, and culpable.

Only a realization through suffering the results of sin can reduce the soul of man to the humility that despised hymn represents.

One must be scourged and cleansed before there is room for aspiration—must in fact assume the suppliant attitude, before one can hope for grace. Shame and remorse must lead through the valley of humiliation before one can be lifted up.

It is unfortunate in view of the world's great need of such redemption, that the liberal church in general seems to shirk the task of healing the sores of a sin-sick society, content to minister to those whose need is least, in comfortable and intellectual discourses, too often dismissed by the casual criticism of the Sunday dinner-table.

It is true that we seldom come in contact with the blacker sins in the church; we do not touch elbows with villains—though sometimes even in Christian homes are to be found intemperance, cruelty and sensuality. Saints and sinners may dwell under one roof, to say nothing of those whose hearts are not quite free from

selfishness, that root of all evil, and indifference to the wrongs of humanity.

The church is indeed a failure if it can not meet these issues.

The truly religious liberal will not hesitate to bravely denounce evil wherever he sees it, even those lesser sins often condoned by Christian people, which contain the seeds of rapid growth.

Orthodoxy was the source of what faith we possess, and its sterner spirit can not be safely dispensed with, nor should any feel superior to it, for that is the much criticised weakness of the liberal church, inconsistent as it is with our belief in the inexorableness of moral and spiritual law, in which we find no room for a substitutional atonement.

Nevertheless the mission of Jesus Christ loses nothing, and we have a suspicion that his love may be warmer for those who look to him as Saviour than for those to whom he is but Master and Leader.

*L. M. MacQ.*

*Montclair, N. J.*

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## DR. SPEIGHT ON THE "REGISTER"

WE reprint herewith from the *Christian Register* a letter addressed to that journal by the Rev. H. E. B. Speight, the minister of King's Chapel, Boston.

Dr. Speight expresses clearly the attitude that in our opinion Liberals should take.

*To the Editor of the Christian Register:*

In an editorial, "Two Opposing Doctrines," in your issue of Sept. 10, you refer to the fact that some of the religious journals have lately devoted space to the consideration of some of those "central opinions on doctrine" which you "express from time to time." The comments of these "esteemed editorial friends" have stirred you to write two and a half columns on the two related themes of self-abasement and self-esteem as these find expression in the religious life. As I have read editorial references to the *Christian Register* in recent months in the columns of the *Christian Century*, the *Congregationalist*, and the *Universalist Leader*, I have found myself wishing that they could reach every reader of the *Register*. It is time we asked ourselves whether we are called upon to set every one in the theological family straight in his behavior and his thinking. What has disturbed your editorial friends and not a few of your own readers is not so much the content of your own opinions on the theological subjects you deal with so deftly, but the constant suggestion of *ex cathedra* utterance, and the vigor with which you habitually question the sincerity and intellectual integrity of men who claim to be and are generally accepted as "liberal" but who do not see as clearly as you see that it is their duty to abandon the churches of their present allegiance.

Far be it from me to say whether your opinions are always representative of our communion. The nature of our form of religious association forbids any assumption of representative spokesmanship, and of course renders equally foolish any charge of misrepresentation. But the question remains whether the temper and spirit of the editorial contributors of the last twelve months is one which fairly reflects the temper and spirit of Unitarians generally. I should be surprised and alarmed if I believed that it did.

By way of example—and it serves inadequately to recall characteristic turns of phrasing—after referring to an article in the *Universalist Leader* by Prof. Daniel Evans (whom you ungraciously refer to as "imported," forgetting your own frequent importation of expert opinions on British affairs from my friend of Congregational affiliations, Rev. T. Rhondda Williams), you say, "The patent answer to the learned professor springs to the mind of any intelligent reader." Why assume that the reply *you* proceed to make is one that necessarily "springs to the mind" of any intelligent reader? Some of your readers who are not unintelligent may share your dislike for the particular hymn you quote and yet feel that humility is a Christian grace, that there is a place in the Christian life for self-abasement before the divine ideal we all come short of realizing, and that the effect of even extreme self-depreciation in hours of remorse for sin is not by any means always "demoralizing."

Further example is found in the unhappy innuendo of your remark, after alluding to the ideas of Professor Evans, that "though there are still in some minds vestigial doctrines like that which is summed up in the suppliant attitude," these doctrines have only a mechanistic and "rhetorical existence and affect actual conduct very little." Now that is politely worded, perhaps, but it sounds suspiciously like saying, and perhaps you do mean to imply, that the particular article you are discussing is not really an expression of the professor's convictions but only "rhetorical" claptrap. If Professor Evans were sensitive and if he did not know a good many Unitarians of generous spirit, he would have reason to resent the implication, whether intended or not, of your words.

Your statements that there is no such thing as a "superiority complex," and that persons of excessive self-esteem have not involved the world in a fraction of the concern and cost chargeable to people cursed with a lack of self-esteem, are in the form of "universal negative propositions," well known to logicians as the pitfall of overconfident minds. The world has often seen the tragic results of superlative self-esteem, nourished on the Nietzschean affirmations of "confident and achieving men." Nor are the "concern and cost" chargeable to undue self-esteem limited to such major examples of the cult of success as Napoleon and Kaiser Wilhelm have given us. Our civilization has given privilege and power to "confident and achieving men," but on all sides to-day we hear the question whether all of us are not in fact overconfident in our reliance upon our achievements, whether we do not now need the long-neglected disciplines of penitence and the quieter virtues of humility.

Can we not in any case deal generously with all men in our "Organ of the Free Churches?" There need never be the surrender of any conviction, and our friends will thank us for clear and forceful utterance on great themes. Like ourselves, they also look for new light and wise leadership and they recognize it gladly whencesoever it comes. But we can not help them nor appreciate their contributions to our common progressive Christianity, if we ever give just cause for the complaint that our liberalism is of an illiberal variety.

*Harold E. B. Speight.*

*Boston, Mass.*

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## JAFFREY CLERGYMAN IS PASTOR THIRTY-EIGHT YEARS

*Jaffrey, N. H.*—Rev. Myron L. Cutler to-day observed the thirty-eighth anniversary of his coming here as pastor of the Universalist church. The church was built in 1845 and is known to everybody who drives through this town on the way to Mt. Monadnock. Mr. Cutler is a graduate of Tufts College and came here as a candidate and preached twice. He was given a call the following week and accepted. At that time the town had only about 1300 inhabitants.

During the time he has been here, one of the other three Protestant churches of the town has had thirteen pastors. "This is not necessarily the fault of the church," says Mr. Cutler, "for some clergymen like to make frequent changes. They average to stay about three years in a church and then they move on to new fields. They know they will see their flock shed tears over their going, and they know they will get a reception and a purse of money from people who know they have been underpaying the minister for the time he has been there. Then they go to the new church and get another reception and smiles instead of tears, and I figure that I have missed about twelve purses, twenty-four receptions and gallons of ice cream by staying in one place.

"But I believe that when the Lord calls a man to a certain

place, that man should stay there and do the best he can. My advice to young men going into the ministry to-day would be to get a parish in a country town and stay there. Small towns need ministers all over New England, and a lot of money sent abroad for foreign mission work had better be spent right here in this country where there are plenty of heathen to be converted."

At the time he came here, Rev. Mr. Cutler was given a salary of $550 a year. In two years he had saved enough to pay back $400 he owed for his schooling and the next year he married Miss Clara E. Bascom. They have two daughters, Miss Miriam Cutler, who teaches in Stamford, Conn., and Miss Dorothy Cutler, a teacher in Haverhill.

Mr. Cutler bought a piece of land, built a house and barn with his own hands, and to-day has a comfortable home and farm of forty-five acres. He keeps sheep and poultry and says that is the only way for a minister to expect to live in a small country town. He is an active member of Charity Lodge, A. F. & A. M., of Monadnock Lodge, I. O. O. F., the Jaffrey Grange and other organizations. He not only preaches every Sunday, but gets to the church in time to ring the bell a quarter of an hour before the service.—*Boston Globe.*

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## MAINE STATE CONVENTION

**Stanley Manning**

The largest Convention of the Universalists of Maine held in many years assembled in the Bangor church on Monday, Sept. 21. The place of meeting had been changed only a month before, but the arrangements made by the Bangor people were so complete and the hospitality so perfect that no one would have imagined that there had not been a full year for preparations.

Monday afternoon and part of the evening were given over to the sessions of the Sunday School Association. "Clinics" conducted by experts in different departments of the work filled most of the afternoon, and several have said that these were the most helpful feature of the entire three days' session. A short business session was conducted around the supper tables and the following officers elected: President, Rev. William H. Gould, Turner Center; vice-president, Rev. Clarence L. Eaton, Yarmouth; secretary, Mrs. Stanley Manning, Augusta; treasurer, Miss F. Ella Bradley, Portland. The recommendations and resolutions adopted called for many forward steps, but particularly in the matter of securing at least a part-time field worker among the schools.

The evening program was divided with the Women's Missionary Society and the addresses were given by Mr. Carl A. Hempel, of Lynn, Mass., who presented the work of the church school as a challenge and an opportunity for men, and by Mrs. James W. Vallentyne, of Portland, who spoke on "Compensations in Missionary Work."

Most of the official reports were presented at the Convention session on Tuesday morning. Dr. Ashley A. Smith gave his annual report as president, and combined with this the report of the Executive Committee. The recommendations of this report, later adopted by the Convention, included the holding of another series of Visitation Day Services during the summer of 1926, the purchase of a new automobile for the use of the State Superintendent, and the beginning of plans for the raising of a $100,000 permanent fund in commemoration of the centennial of the Convention in 1928.

The secretary's report showed a decided gain in the number of the parishes reporting, and in these a substantial gain in church membership. The loyalty of the parishes in paying their quotas was highly commended, especially that of Fairfield, which not only met its obligations to the State Convention in full, but has paid for all five years on the Five Year Program an amount more than three times the sum requested.

The report of the State Superintendent showed the largest number of active ministers in the state at any time in many years, and three more than a year ago. Two of the parishes now have full time parish assistants, and two others are contemplating the step. There is some progress being made in the direction of local church federation in smaller communities, two of these having been consummated this year: at North Anson with the Congregationalists, with Rev. C. W. Rogers of the Congregational church continuing as pastor, and at Mattawamkeag with the Methodists, with Rev. Wenonah Stevens Abbott, formerly of our church in Berlin, N. H., as the minister.

The treasurer's report showed a most satisfactory condition of the Convention's finances. The fact that the treasurer of the Convention, Mr. Warren F. Turner, of Portland, had died after only three days' illness just before the assembling of the Convention brought a note of sadness into this part of the session. The Convention paused in silent tribute to the memory of this young man who had served his church so well.

The Rev. Milo G. Folsom, of Gardiner, delivered the occasional sermon, taking for his subject, "The Church of the Spirit." The communion service which followed was conducted by the Rev. T. B. Fisher, of Old Town, in the absence of Dr. Smith, who had been called away for a funeral.

Another feature of the services of worship during the Convention was the placing of all three of the devotional meetings in the hands of Dr. James F. Albion, of Brunswick, thus giving them a continuity and cumulative effect.

The session of Tuesday afternoon was devoted to the meeting of the W. U. M. S., which will be separately reported. There was great disappointment because Miss Hathaway could not be present. A description of her visit to North Carolina was given by Mrs. H. A. Markley. The only change in the officers of the society was in the election of Mrs. Ashley A. Smith as vice-president in place of Mrs. Julia Marley of Gardiner, whose illness prevented her taking the office again.

Addresses by Hon. Robert W. Hill and Dr. John Smith Lowe featured the Tuesday evening mass meeting. Mr. Hill spoke on "The Laymen's Ideal of the Church," and Dr. Lowe on "Constructive Spiritual Leadership."

The business of the Convention was transacted largely during the sessions of Wednesday. The report of the Committee on Recommendations included approval of the Visitation Day Program; urged ministers and churches to assist the small and weaker churches near them to have services; called for the unification of financial appeals both during the Convention sessions and during the year, the latter to include both State and General Convention calls; the purchase of an automobile; the increase of the subscription list of the *Universalist Banner;* a continued campaign for the increase of church membership; the employment as soon as possible of a field director of religious education; co-operation in the General Convention's Five Year Program; the celebration of the Centennial of the Convention in 1928 in an appropriate way, including the raising of a $100,000 fund; co-operation with other churches in the work of federation in local and larger fields, and in the work of the Interdenominational Commission.

The report of the Committee on Resolutions included a memorial to well-known workers among the Universalists of Maine who have died during the past year: Warren F. Turner, the Convention's treasurer; Mother Quinby; Everett L. Philoon, formerly the Convention's president; and the Rev. John Waddell, of Mapleton.

The election of officers in the afternoon resulted as follows: President, Dr. Ashley A. Smith, Bangor; first vice-president, Mr. William D. Talbot, Rockland; second vice-president, Mr. E. R. Comee, Brunswick; secretary, Rev. Stanley Manning, Augusta; treasurer, Mr. William H. Waterhouse, Old Town; trustee of permanent funds, Mr. William D. Talbot, Rockland; trustee of the Universalist Publishing House, Mr. William H. Gould, Turner; preacher of the occasional sermon, Rev. George W. Sias, Turner Center; Fellowship Committee, Dr. A. N. Witham, Westbrook, Rev. Allen Brown, Rumford, Rev. Clarence L. Eaton, Yarmouth, Rev. George W. Sias, Turner Center, Mr. Harry S. Vose, Waterville.

The invitation of Pittsfield to hold the session of the Convention there in 1926 was unanimously accepted.

The last hour of the morning session was devoted to a con-

ference on church federation. The Rev. C. W. Rogers, of North Anson, told of the events which had led up to the federation there; and the Rev. Wenonah Stevens Abbott, of Mattawamkeag, described the situation in that village, which made the federation of the two churches both very difficult and very necessary.

The Rev. Harold Marshall, D. D., in bringing the greetings of the Publishing House, also spoke of the growing sentiment in favor of interdenominational co-operation and federation.

Late Wednesday afternoon the delegates were taken for an automobile trip around the city and out to Orono for a visit to the campus of the State University.

The closing session of the Convention on Wednesday evening was given to the dedication of the Dorothy Memorial, the new parish house and Sunday school building just completed, the initial gift for which was made by Dr. Ashley A. Smith in memory of his daughter, Dorothy Smith Deane. Music for the occasion was furnished by an instrumental trio and by the church quartette. The State Superintendent presided and spoke the sentences of dedication. The addresses of the evening were given by Dr. Warren J. Moulton, president of Bangor Theological Seminary, and Rev. C. H. Pennoyer, director of the Department of Social Welfare of the General Convention. The building contains a large assembly room with a good-sized stage on the main floor, which is on the same level as the church auditorium, and which is entered almost from the street level; and on the floor below, corresponding with the Sunday school room of the old building, are sixteen class rooms and an assembly room for the primary department of the church school. With the rooms in the old building, it makes probably the largest and best equipment in the denomination for modern work in religious education. One of the sentences of dedication, with which the Convention closed, was as follows: "In loving memory of Dorothy Smith Deane, friend of and worker with the boys and girls, co-worker with the young men and young women, sometime president of the Young People's Christian Union of the State of Maine, Christian young woman of grace and charm, sweet of voice and pure in heart, whom we have loved, and lost for a little while, we dedicate this building."

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## OWEN D. YOUNG ON THE TARIFF

"The most important economic problem in the world to-day centers around the question of transfer of money and goods in the payment of the international debt," declared Owen D. Young, head of the General Electric Company and general administrator under the Dawes reparation commission, speaking at the opening of the second week of the twelfth annual national business conference at Babson Park.

His address was listened to by about 1,000 persons.

Mr. Young said in part:

"The United States wants her debtors to pay her and to pay her in full. And this is right, because we should stand for the sanctity of obligations and take a firm stand against the repudiation of contract, or else no civilized society can exist. That is the moral side of the question, but when goods are offered us in payment of debt and the debtor finds a tariff wall preventing delivery of these goods, what then?

"I am not speaking against a tariff as such, but we must to-day face our tariff problems in relation to other economic problems confronting us. The trouble is that we have insulated our tariff from our debts. We have considered them separately as if there were no connection between them.

"While we must hold all nations to strict accountability, yet if these nations are unable to fulfil their obligations by reason of an impassable tariff barrier, the responsibility is ours.

"We will still have to loan Europe money over a long period of time in order to help her get on her feet and permit her to produce the goods she must send out to the world."

He opened his address by stating:

"Up until my appointment in August of last year as general administrator of the Dawes plan, the French were in the Ruhr trying to enforce by military occupation the collection of reparation in kind. These consisted principally of coal. France learned at last she could not collect a debt by bayonet.

"After the Dawes plan went into effect in September, the situation changed. What happened was this: It showed that if you are going to collect a debt, you must use agencies of peace and not those of war.

"As long as France held the Ruhr, deliveries of coal were small and unwillingly made by the Germans. After I took charge of buying for French delivery this Ruhr coal, after paying for it under provisions of the Dawes plan, the situation reversed itself.

"The French demands soon exceeded the amount of money I had available for purchases of this coal and, at my suggestion the orders were modified. Whereupon the German mine owners and workers put up a strenuous objection on the grounds they were being deprived of their orders."

George W. Coleman, president of the Babson Institute, presided.—*Boston Herald.*

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## THE PARABLES OF SAFED THE SAGE

### The Parable of Milk and Cake

There was an handmaiden of the Lord who wrote an epistle unto me saying, When thou comest to the city wherein I reside, then do I desire that thou shalt lodge at mine House; and if it be that Keturah cometh also, that will be more than twice as well.

And it came to pass that I visited that city, and spake unto divers of the people assembled in a Congregation, and I abode in her Home. And she had prepared for me a Prophet's Chamber wherein was a Bed with Four Great Posts, Matthew, Mark, Luke and John, bless the Bed that I lie on, and a Chair, and a Basin, and a Candlestick. And I lacked for nothing.

And at night she spake unto me, saying, Is there anything that thou wouldest like to eat before thou goest to Bed?

And I thanked her, and said, There is nothing that I desire.

And she said, Wouldest thou not eat a Slice of Cake and drink a Glass of Milk?

And I said, Now thou speakest of Milk and of Cake, I pray thee, lead me to it. But be this known unto thee, that so greatly hath Keturah indulged me that whenever I eat One Slice of Cake, I am likely to ask for Two.

And she said, Thou shalt have Three.

And it was good Cake; likewise was the Milk good. And I consumed them, and slept well, and rose in the morning with a Light and Thankful Heart.

Now I considered how I had refused all manner of meat when she asked me if I desired food, for indeed I desired it not, but how I immediately fell for it when she said, Cake and Milk. For here is something in Psychology.

A man will walk into a Bookstore wherein are a Thousand Books that it might profit him to read, and will walk out without buying any of them, and then will subscribe for a book he doth not want when an Agent shall call, and say, This is the One Great Book that should be in thy home. Likewise doth a man say, I am a bachelor, and I am well suited, and there will be a Long Chase and an Hard Fight before I marry, but when there cometh down the Pike, not a Regiment of Women, but Just One Girl, then doth he hasten to the Jeweller and buyeth a Ring. Likewise doth the Orator fail when he quoteth Statisticks of Thousands or Millions, but maketh his point when he giveth Individual Instances.

So when mine hostess shall say, Wilt thou eat before bedtime? I shall answer, I desire no food: but if she shall say, Cake and Milk, or Crackers and Milk and a Baked Apple, then will I sign for it on the Dotted Line.

For this is the Law of the Concreteness of the Particular over the Vagueness of the General. And it is well for all who have to do with Education and Instruction and Reformation and Evangelization to know of these things.

# What the Religious Weeklies Are Saying

### THE ANDOVER-HARVARD DECISION

On Sept. 19, the Supreme Court of Massachusetts, unanimously, through Chief Justice Rugg, rendered a decision in the Andover-Harvard case, the effect of which is to upset the affiliation of Andover and Harvard divinity schools, operating during the past three years as the Theological School in Harvard University, and to uphold at all points the questions regarding the legality of this arrangement raised by the Visitors of Andover. The nature and terms of the Court decision are summarized elsewhere in this issue in a statement by Thomas Weston, one of the Visitors, and their attorney. At the time of going to press the Trustees of Andover have not met, and Dean Sperry has withheld any statement until after their meeting.

When this affiliation took place the *Congregationalist* welcomed it with unqualified approval, and this upon two grounds. We had a deep conviction concerning the need, value, and interest for religion of a strong and adequate theological foundation at a great and commanding university center like Harvard; and we saw in the blending of Andover Seminary and Harvard Divinity School, especially under the leadership of Dean Sperry, not only a great step toward the healing of an ancient and unfortunate dissension, but a momentous step forward in the removal of sectional bias and the establishment in Harvard of a theological school at once essentially liberal and essentially evangelical. We find no reason to depart from that attitude and it is still our strong hope that, though Andover is apparently out of it, such a school in Harvard may continue and may find adequate support and strength.

The *Congregationalist* has not presumed to discuss the legal aspects of the case, nor do we see any value in discussing these aspects now. Frankly, though favorable to the affiliation *per se*, we have questioned whether the courts would uphold the Trustees' action, in view of what seemed to us the plain intent of the founders of Andover. We were among those who believed that wiser action would have sought definite interpretation of the trusts and foundations by the courts before, rather than after, the merger. The Trustees, however, apparently had confidence in the legal advice which they sought, and one can not assume that either Trustees or Visitors acted in other than good faith.

The report of the Master, very favorable to the Trustees' contention, gave wide hope that the court decision would not affect the affiliation, but as the Master, Mr. Field, himself pointed out some time ago his findings were only to fact, and did not in any way interpret the legal aspect of the trusts. Many who strongly approved of the affiliation upon general grounds will feel that the decision of the Supreme Court is essentially just and in harmony with the factors upon which it was based. If money is given for a certain definite purpose, and under specific conditions, there must always be grave question of the propriety of using such funds other than as intended, without clear legal authority to do so. At the same time it must be recognized that much of the "sacredness" of such a trust is purely legal. There can be little real holiness in any trust that in its very terms denies and precludes the possibility of growth and progress. One lesson of the present incident is that there ought to be the largest encouragement toward the practise of making gifts and bequests upon a basis that will permit growth and progress and reasonable, legal interpretation of foundations to meet the changes and needs of a new day.

A word should, perhaps, be added concerning the personal good faith of Dean Sperry, and his associates in Andover, throughout these proceedings. We happened to know that Dean Sperry when he began his lectureship in Practical Theology in Andover Seminary in 1917, appeared before the Board of Visitors and expressed dissent from many of the specific statements of the Andover Creed, but did assert his full belief that he stood in the historical succession of orthodox New England Congregationalism. At that time the Visitors expressed their entire saistfaction with this position. It is a great question after all, apart from the legal interpretation of trusts, whether fidelity to the intense religious convictions and movements of the past is found in the formal acceptance of categorical propositions, or in loyalty to what one deems the essence of evangelical religion, in the forms and expressions that make it vital for a new world of truth and vision.—*The Congregationalist.*

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### THE FREEDOM OF "FREE" CHURCHES

Of all of the periodicals coming to our desk, none are more thoroughly saturated with the spirit of fundamentalism than the *Christian Register*, the organ of the Unitarian Church. Like the extremely conservative periodicals, it is obsessed with the theological complex and judges all of the rest of Christendom by its own particular theological yardstick. And on no subject is it more amusing than when it begins to preen itself upon the *freedom* of the "free churches"—by which it means the Unitarian, the Universalist, and perhaps a few other organizations. With delightful complacency it continually pretends that in these churches, and in them alone, one has absolute and unrestrained liberty of thought and liberty of speech. Moreover it assumes that these churches alone furnish the only atmosphere in which true liberal thinking can exist, that all liberalism in the other denominations is simply a spurious counterfeit, and that no liberal thinker owns his own soul and dares to express himself unless he is a member of one of the free churches.

To any one acquainted with the "free" churches it is laughable to hear them speak about "freedom." For there is no other group apart from the ultra-orthodox in which there is so much dogmatism and irritating intolerance as among the ultra-liberals. No man is left at peace unless he believes like them—in fact no man is conceded to possess his own soul unless he does believe like them; for he is calmly accused of selling his soul, birthright, and baggage, to the "ecclesiastical authorities which rule over him." The moment that any opinion other than that which is orthodox for these "free" Unitarians dares lift its head among them, it immediately becomes the target for a regular bombardment of ridicule and argument. Now some folks may like to live in that sort of an atmosphere, and some folks may not be able to find any better way of spending their time than in such controversial bickerings; but a man hardly ought to be accused of being either a coward or a hypocrite if he prefers to live in some church where he can think as he pleases and busy himself with the great eternal problems of Christian fellowship and Christian living, as he can not do in the much-heralded "free churches" unless he chances to be smitten with their peculiar and rather abnormal variant of theology.

The fact is these churches are no freer than are many others. The only reason why the pastors can "preach what they please,' as they loudly boast of doing, is because they are pleased to preach what their particular congregations want. Let a Unitarian pastor undertake to preach a rigid conservatism or let him insist upon the Trinity, and see how much freedom he would have! Let any pastor of the Universalist Church deny universalism and preach hell fire and damnation, and see how long he would have freedom! Neither does the editor of the *Christian Register* have any more freedom than do many of the other editors of religious periodicals. He just thinks that he has, because he writes the things and prints the things which his church and his subscribers want. But if he desires to find out just how little real freedom he really possesses, let him print a few editorials advocating the Trinity in the good old-fashioned way, or denouncing evolution and defending the Tennessee viewpoint, and see what reaction he then gets.

There are a number of editors of religious periodicals who have a far larger latitude in which they can write and print articles without having an irritating and unpleasant reaction from their brotherhood than does the editor of the *Christian Register*. And there are thousands of pastors in the other denominations who have freedom in a far larger circumference of

theological viewpoint in which to express themselves and still please and help their congregations, than do the pastors of some of these "free" churches. In fact, insistence and stress upon any particular dogma, such as the free churches have given, inevitably leads to intolerance and narrowness rather than to breadth and liberty.

We are mentioning these facts, obvious to the unbiased mind, simply to remind the brethren that human nature is very much alike the world over—and that men do not become either "free" or tolerant by the simple process of passing from one denomination to another. The boast of freedom may itself become haughty and intolerant.—*The Herald of Gospel Liberty.*

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## THE GROWTH OF GOOD-WILL

Good-will among the denominations is growing. There is a fine mutual respect developing among differing religious faiths. There are many evidences of a deepening sense of brotherhood. God's blessing "on me and my wife, my son John and his wife; us four and no more," is no longer regarded as evidence of deep piety. We are living in a new day in America. The public schools, public press and common language create better understandings. Prejudice and intolerance, which always tend to bigotry, do not seem to harmonize with our American way of life. The man or group with a corner on religious truth or practise seems like a joke to most people. Our children play together, their mothers belong to the same neighborhood clubs and their fathers share the business and work-a-day world in common. Men of good-will are everywhere respected among us, regardless of ancestry or affiliation. The gold stars on the community service flag were consecrated under a baptism of tears which knew no creedal or denominational tags.

Among our foreign-speaking populations, among negroes, and in industrial centers and wherever frictions have developed in the past, there are to-day a growing number of men representing all classes and types who are cultivating good-will. Good-will makes the solution easier. It often itself is the solution. There is less talk of exclusiveness and more of brotherhood. There are comity committees among churches. City and county and state federations of religious bodies for certain common ends are general. There are national and international organizations which exist for no other purpose than mutual understanding and resulting good-will. We have discovered at staggering cost that all the world suffers and pays in blood and goods for ill-will.

Recently at Glens Falls, N. Y., a reformed Jewish congregation dedicated a new temple. They held the dedication on a Sunday afternoon and evening. They invited the Christian ministers of the city to share in their joy. After all the Jews have suffered from organized Christianity, this surely was going a long way in showing good-will. Five denominations accepted with hearty grace. These were the Episcopal, Roman Catholic, Wesleyan Methodist, Presbyterian and Baptist. The Protestant ministers closed their union evening services and invited their people to attend the dedication. There is a common ground of human brotherhood on which the rabbi, the priest and the minister could meet. They share the common life of the community and of mankind. Each in his own way worships the God of the law, the psalms and the prophets. They share a common patriotism, family life, moral struggle and spiritual hunger. These Jewish people of synagogue Beth El will not respect their Christian neighbors less for this manifestation of good-will. And doubtless the Christians found something in the love and devotion of these Jews to the God of Israel that was beautiful and inspiring.

Good-will grows in the world as mankind catches the spirit of Jesus. The whole missionary activity of evangelical Christianity rests on a basis of friendly approach, creation of good-will and fine regard for the rights of individual men. There can be no coercion in the propagation of Christ's religion of peace and good-will. The medical missionary with his hospital, the teacher with his school and the evangelist with his kindly touch, are heralds to all the world of kindness—that kindness of God that sent His Son at whose birth the angelic hosts sang of peace on earth among men of good-will. What is so absolutely imperative on mission fields is often forgotten in the homeland. Churches that pray for revivals and enlarged opportunities for service at home might well help God answer their prayers by an intensive cultivation of good-will to the man who lives just around the corner. Others are much like ourselves. Those that treat us with contempt and ill-will can not lead us to their God.

There is peculiar opportunity just now in our own denominational family life to cultivate this grace. Suspicions, divisions, contentions are works of the flesh. Love, joy, peace and good-will are still the fruits of the Spirit and against such as promote these there is no law. Good-will is a basic requirement of entrance into the kingdom of God. It furnishes the atmosphere for growth and service. It is growing in the hearts of men.—*The Baptist.*

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## GOD-MADE MAN

Some excellent people are quite disturbed because it has been suggested, with a certain array of *prima-facie* evidence to support the claim, that man has "descended" from lower animals. The state of Tennessee appears to have put a ban on such teaching. It may clear the air if it be said at once that evolutionists do not teach that man has descended, but that he has ascended, from the lower animals—which makes a big difference—and that he derives, not from the simians, popularly known as monkeys, but from a collateral line. In this view the simians sidestepped and ceased to advance, but man went up. From what? It may be from a primal germ in a prehistoric ooze. There are even those to-day who assert that in his psychical essence, as well as physical structure, he has, to employ a barbaric term, "evoluted." This seems dreadful. It is dreadful, if God be left out of account. A Godless world is a rayless void—what any man wants of such a theory or means by it passes our comprehension.

But it will take more than "evolution" to rob us of God. At this point the witness of the Bible may be called in to prove just one point and only one—*man is God-made.* It is all an assumption—of a certain theory about inspiration—that Genesis, properly and broadly interpreted, as an Oriental or Semitic way of stating great facts, contradicts theistic evolution. It is only an arbitrary literalistic view of Scripture that crowds out science from consideration. Let us hear Eve. When Abel was born, she said: "I have gotten a man from the Lord." When Seth replaced Abel, Eve remarked: "God hath appointed me another seed." In the fifth chapter of Genesis is found a reference to a period—indefinite "day"—when "God created man" in His own likeness. There we rest our case, as the lawyers say.

The Bible establishes—for all who will believe it—the fact that man derives from a personal Being called God. The burden of proof lies on those who would hold that it declares just how, or according to what precise time-table, mankind was made. It is only, after all, a question of *fact. How* did the Lord make His creatures? Did He do it by the age-long process of an evolution in which He Himself was constantly active, and which, if He be busy with it, could conceivably include the psychic as well as the physical development, or did He make man in an instant, and then shatter the mold—for evidently men are not now formed in an instant but mature gradually? Who knows as to the method? Nothing has been proved or disproved either by evolutionists or by non-evolutionists, though a high degree of probability may be thought by different people to characterize one theory or another.

Christian believers may meanwhile calmly pursue their heavenward way, and their programs of work for the kingdom, knowing that in a lesser way, as Jesus did in his great way, they came from God and go to God. Why worry over what Tennessee thinks about the monkeys? Our lineage is from the skies—and just as much so if God took our ancestors from a primeval swamp instead of making them out of Mesopotamian mud in a particular garden. In any case, praise be to His name! —*Zion's Herald.*

# Book Reviews

**Conducted by Granville Hicks**

**Any book reviewed in the *Leader* may be obtained by ordering from the Universalist Publishing House.**

### The Meaning of Good

By G. Lowes Dickinson. Doubleday, Page and Company. $2.00.

Mr. Dickinson has a habit of using dialogue as a method of discussing philosophical problems. In "Justice and Liberty" and again in "A Modern Symposium" he narrates the conversation which takes place when an imaginary group begins to grapple with some deep and involved question. In "The Meaning of Good" he employs the same method, this time for a consideration of the problem of values. The conversationalists include a skeptic, a scientist, a young student of philosophy, and various others.

The course of the argument is conveniently summarized in the front of the book. It begins by trying to show that every man has a scale of values, some conception of what is good and what is bad. It is then objected that while each man may have some such idea there is no general good, but by reference to experience it is demonstrated that most men act as if there were a general good. The question is raised whether men's ideas of the good are true or not, some members of the party holding that there is no difficulty in ascertaining where the good lies. Four views are suggested only to be rejected: that what is good is recognized by a simple instinct; that the criterion of the good is the course of nature; that current convention determines what is good; and that the good is the "greatest happiness of the greatest number." The final argument of the morning centers around the proposal that only the good is real and that evil is an appearance.

In the afternoon the discussion is resumed, argument centering around an attempt to describe the idea of value which we obtain from experience. One member of the party suggests that all activity is good, if there be proper proportion, and another offers the idea that only ethical activity is good. Both proposals are rejected, and it is more or less agreed that the good must not be precarious and that it should not be simply man-made, as are objects of art. "Finally it is suggested that in our relation to other persons, where the relation takes the form of love, we may perhaps find something that comes nearer than any other of our experiences to being absolutely good. For in that relation, it is urged, we are in contact with objects, not "mere ideas," with objects that are good in themselves, and intelligible, and harmonious to our own nature. It is objected that love, so conceived, is rarely, perhaps never, experienced, and in any case is neither eternal nor universal. This is admitted; but it is maintained that the best love we know comes nearer than anything else to what we might conceive to be the absolutely good. The point is then raised that the good so conceived is unattainable unless we believe in personal immortality. This is discussed, but no solution is offered. Here the discussion rests.

Dickinson handles his dialogue well, writing in such a way as to arouse the interest of the reader. Thanks to his method he is able to present a number of points of view, which he does clearly and fairly. Of course he controls the course of the argument to a degree, and the rather tentative conclusion reached is his own. Regarded as a treatise on the problem of values the book has the advantages of arousing and holding the interest, of dealing lucidly with a difficult theme, and of treating that theme from several angles. It seems strange, however, that Dickinson entrusts to one of the least capable members of the party the task of presenting the point of view of science. Science is no infallible guide to the conduct of life, but both physiology and psychology have something to say about what is good, and it is unwise to fail to consult them. Dickinson would have strengthened his book if he had given science a more able proponent.

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### Those Dutton Books

Proteus. By Vernon Lee. E. P. Dutton and Company. $1.00.

Perseus. By H. F. Scott-Stokes. E. P. Dutton and Company. $1.00.

We have referred many times within the last year to the "To-day and To-morrow Series," and we have reviewed eight volumes of the series to date. They are the liveliest, most vigorous books on the market. From half an hour to an hour is all that is necessary to read them, for they are little longer than the average magazine article, but they contain mental TNT of the most potent variety. Some of them, like "Daedalus," "Icarus," and "Quo Vadimus?" venture into the field of prophecy, unfolding visions of the future which are amazing but plausible, and, thanks to the cleverness of the authors, seem even more plausible than they really are. Others, like "Lysistrata" and "Hypatia," which another reviewer has venturesomely taken in hand, treat the sex problem. Still others, of which "Narcissus" is the outstanding example, specialize in an erudite cleverness at which the English are much better than we.

The two new volumes in the series maintain a reputation which is now well established. Vernon Lee, an English critic, writes in "Proteus" on intelligence, by which she means something other than reason or logic. It is, she says, "a kind of common sense, but applied to uncommon subjects, and as yet, alas, only by rather uncommon people." It involves the ability to take an interest in a wide range of subjects outside the field of one's personal affairs, and it further requires a capacity of thinking in terms of change. It is linked with a tendency to think of the future in terms of this earth, not in terms of heaven or hell, and with an ability to evaluate the past intelligently and without superstition. It is far more liable to make mistakes than reason or logic, "but its mistakes are less massively enthroned and less likely to block the way than theirs." In short, intelligence is a peculiar quality which is comparatively modern, dating at best from the time of Voltaire, and is still noticeably rare.

Having defined the term, Miss Lee goes on to show how intelligence has affected and will affect ethics, esthetics, and thought in general. Her reliance for the future rests, of course, on intelligence, and she looks forward to greater intellectual honesty, less hypocrisy, and a keener sense of social values. Like most of the writers in this series Miss Lee prides herself on her frankness.

"Perseus" is a book of a different sort, resembling "Narcissus" more than it resembles any other book in the series. It treats of dragons, speaking of them in classical antiquity, in early Christendom, and in more recent times. The preface and the epilogue attempt to give the essay a modern touch by referring to existing dragons and our belief in them, but this device fails. The book remains a collection of interesting information on the subject of dragons, and that is quite enough, for the information is little known and most entertaining, and the book is written with a light and pleasant touch. It is its own excuse, in no wise needing any apologetic application to the world to-day. It well deserves its place in this admirable series to which we again pay tribute.

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### The Crazy Fool

By Donald Ogden Stewart. A. and C. Boni. $2.00.

We do not as a rule review novels at all, and we never expected that the first novel to be reviewed in this department would be a nonsense novel by that admirable purveyor of nonsense, humor, and satire, Donald Ogden Stewart. But when the publishers send us an autographed copy which they assure us is one of a special presentation edition limited to six hundred copies, what would you? Precedent must be broken and tradition scrapped.

Stewart wrote "A Parody Outline of

History" and "Perfect Behavior," both of them extremely funny, and both of them very clever. For the most part their humor lay in the satirical touches, for Stewart has a flair for satire. But there was also much that might be called the humor of irrelevance. "The Crazy Fool" specializes in the humor of irrelevance. Stewart satirizes big business, ordinary novels, movie scenarios, human foibles, and so forth and so on, but the book is by no means a consistent and unmixed satire. For the most part it is pure nonsense, a form of humor which some people like and other people find very dull. We like it and are therefore very grateful to the Messrs. Boni for including us in the favored six hundred!

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### Whither Woman?

Lysistrata. By Anthony M. Ludovici. E. P. Dutton and Company. $1.00.

Hypatia. By Dora Russell. E. P. Dutton and Company. $1.00.

When a man who scorns the modern woman because she has turned to "neutral pursuits and interests only fit for neuters" meets in head on collision an ardent feminist there is bound to be considerable racket. E. P. Dutton and Company have staged such an encounter and the result leaves the reader convinced of the intrinsic value of moderation in any point of view. Both Mr. Ludovici and Mrs. Russell take themselves too seriously. Dr. Norman Haire in the foreword to Lysistrata says: "For this book you will probably be denounced as a daring and fantastic visionary, and I shall be blamed as an aider and abettor, but that doesn't matter." In view of the fact that Mr. Ludovici's book will certainly be considered a gorgeous joke from beginning to end we doubt if it will call forth much blame or denunciation. As for Mrs. Russell, in her preface she says tensely: "Hypatia was a university lecturer denounced by church dignitaries and torn to pieces by Christians. Such will probably be the fate of this book: therefore it bears her name. What I have written here I believe, and shall not retract or change for similar episcopal denunciations," which indicates a state of mind ridiculously overwrought. Such steeling of the nerves for martyrdom might well be reserved for more portentous circumstances.

Mr. Ludovici begins by moaning over the physical condition of the human race. We wear false teeth, and glasses, our faces are scarred by obstetric instruments, thereby proving that we were not even born normally, we eat food which comes in tins and then dose ourselves with medicine in order to digest it. We are, in short, a sad spectacle, but in spite of our deficiencies we persist in declaring ourselves "quite well, thank you," thereby causing Mr. Ludovici acute distress. He notes, to his horror, that our young women are more apt to reject a suitor because he is selfish than because he has chronic dyspepsia. But, worse yet, he finds that she is more and more inclined to reject all her suitors and take a job instead. His agitation at this state of things is pitiful to behold. He issues from a tangle of statistics bewailing the sex starvation of the "four million spinster workers" of England. If we can recollect ourselves long enough to examine his figures we discover that he has reckoned all unmarried, gainfully employed females over twelve years of age into his four million, and we begin to feel a bit more hopeful for some of them. But this isn't all the miserable business. Women are neglecting their domestic duties. They use canned foods and buy their clothes ready made and then earn money outside the home in the time thus saved. The sight of girls "withered and broken by long years of typing" wrings Mr. Ludovici's heart. We are driven to conclude that if only they were withered and broken by equally long years of house cleaning he could feel more cheerful about it.

But modern women are not only a great pity, they are a great danger as well. Many of them neither show "the old eagerness to express physical passion" nor "the old sad resignation when it is rebuffed." "Looking at life through the optics of their atonic or badly functioning bodies," explains Mr. Ludovici, "they will soon declare love unnecessary to human well-being, and the natural life a wholly antiquated desideratum." Then their thwarted instinct will seek relief in other directions, the "lust of exercising power will become a consuming passion," and they will inevitably turn and rend their lords and masters. There will be an increasing assertion of the rights of females in all branches of industry until finally they will overrun every department of production. Artificial impregnation will become common, then a means will be discovered by which the fertilized ovum can be matured in an incubator. A superfluity of males will be seen to be an unnecessary encumbrance upon the social structure, and their numbers will be kept down by periodic slaughter. And so on.

As a possible alternative to this picture Mr. Ludovici suggests a return to the good old barbaric values. First of all we must learn to blame people for their physical defects. We must eschew artificial aids of all kinds. We must leave our weaklings to sink or swim. Man must be something more than proficient in sport and brave in war, and strive to become a being "whose presence alone makes the claim of sexual equality a manifest and transparent absurdity." We fear that Mr. Ludovici has perhaps set a goal which will strain masculine capacity. "But nothing else can save the world," he asserts bravely, "and nothing else can put woman back in her place—which is only another way of saving the world." Having been put in her place she is to devote herself to such exalted occupations as "bread, cheese, butter, jam, and confectionery making." She is to forego "high-falutin interests and matters of the soul" and the only recreation to be allowed her, apparently, is a little "controlled and legalized infanticide." We congratulate Mr. Ludovici on making provision for an indoor sport so eminently suited to develop tender mothers and devoted wives. At last, when this state of affairs is in good working order, woman will find that her contempt for the male has vanished and "she will recover both physically and spiritually that lost joy of *looking up* to her mate."

What a comfort to pause here and let the realization sweep over us that although woman may have lost the joy of looking up to *her* mate, the sum total of the world's rapture has never been lessened by man losing for a single instant the joy of looking down on *his!*

Mrs. Russell can write so well that it is sometimes difficult to keep from agreeing with her most immoderate contentions. A recent reviewer has said of "Hypatia:"

"New proof of Bertrand's genius this is
To hold his own with such a Mrs.;
Only an able man could tussle
With such a mate as Mrs. Russell."

Of Mr. Ludovici, whom she refers to as "a man called Rousseau, risen from the dead," she makes, to put it crudely, mincemeat. But with him she agrees in one particular—she finds in the "asceticism of the Christian religion" the root of all evil, although much that seems evil to Mrs. Russell would fill Mr. Ludovici with ecstatic admiration. "Unless St. Paul was a woman in disguise," she says, "I fail to see how woman is to be blamed for a conception of her place and duty from which she has suffered more than anybody else," and after giving herself a beautiful time writing a description of the fierce women of the sagas, savage and untamed, who were "the fit and equal mates of savage men," she explains:

"Then came the monks, and the white wimples and courtly dresses and chivalry, chants and cathedrals, and meet and reverent casting up and casting down of eyes. The savage breast that had swelled and throbbed untrammeled in love or anger learnt to flutter and to sigh. . . . Barely allowed a soul, woman slipped through a life of oblivion, praying that it might be a pretty crown with which Heaven would reward her patience and submission at the last. Then came the Puritans and denied her even that, substituting ugliness in this life as well as the negation of body, and a heaven of people in starched nightshirts, rendered

oblivious to the horrid spectacle of their figures by the still more horrid chanting of their nasal psalms."

Among other inconsistencies in Mr. Ludovici's excited little volume she points out that his concern about the readiness of the modern woman to dispense with the love of man is not in accord with the present-day invective against the immorality of the younger generation. The feminist is not sex-hating, according to Mrs. Russell, it is only that she demands the love of man on her own terms. The feminist movement has had to be austere in order to avoid being called obscene. The emphasis has of necessity so far been on "freedom from" rather than "freedom for." "We went as far as we dared with an eye to male hostility," she says briefly. As a matter of fact it is not sexlessness, as Mr. Ludovici would have us suppose, which makes the modern woman insist on her right to earn her own living, but a desire to keep sex "a thing of dignity, beauty, and delight." A woman's job, and her wages for that job, stand between her and "the abyss of primeval submission." Mrs. Russell is addicted to colorful and perhaps overstrong language.

As for motherhood, Mrs. Russell makes the just plea that it should be entirely voluntary. "We want better reasons for having children than not knowing how to prevent them. . . . Those in whom the courage to create survives when choice is free and all the facts are known are those best fitted to bring children into the world, and breed in them eagerness and intrepidity." Of the arguments against birth-control she disposes with a rapier-like thrust which should be the envy of all those who battle with words against the injustices of life. "I read recently in an article by G. K. Chesterton," she begins gently, "that 'sex without gestation and parturition is like blowing the trumpets and waving the flags without doing any of the fighting.' From a woman such words, though displaying inexperience, might come with dignity; from a man they are an unforgivable, intolerable insult. What is man's part in sex but a perpetual waving of flags and blowing of trumpets and avoidance of the fighting?"

Mrs. Russell's future world affords, of course, an amusing contrast to Mr. Ludovici's. Woman will study hygiene, and apply it, reform the housing conditions, supervise the food supply. Man will be forced into giving up his favorite game of war by the refusal of women to bear him "sons to destroy or daughters to drag through misery." This having been accomplished, families will be so regulated that every woman who chooses to have three or four children will so arrange them and her household that at thirty-five she will be free again to take part in public life, where she will do the work for which she is best fitted. Man will learn to adjust himself to these changed conditions because he needs must. It is to be hoped that he will become less "stuffy in his approach to sex." At all events men and women will probably come to recognize each other as human beings. Perhaps we may, as Mrs. Russell hopes, "transform the world and people it with gods who know no more the hate and littleness of men."

*D. H.*

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### Right Living

A Discussion Course for Girls and Boys. By Maurice J. Neuberg. University of Chicago Press. Paper, $.75.

"In this book," say its publishers, "Mr. Neuberg has gathered nearly a thousand problems or life-situations which early adolescents face. The most prominent and crucial of these are presented here to the boys and girls in a manner and vocabulary adapted to their interests and needs." We may be excused for asking whether "vocabulary adapted to the needs" of our adolescent boys and girls postulates the use of "like" for "as." "I bought a ticket just like they did" may be a sentence easily understood by our ungrammatical young, but we doubt if Mr. Neuberg has their cultural interest at heart in using it.

As an example of one of Mr. Neuberg's life-situations we submit the following:

"Ethel was not yet twelve. She entered the street car and handed the conductor three cents, which was the price of the half-fare. 'How old are you?' the sturdy conductor asked. (Why sturdy?) 'Eleven, sir,' was the reply. 'You look as if you were fourteen,' he insisted. 'Thank you,' she replied. 'This is a compliment you are paying me, but I am only eleven. How would you like it if somebody spoke like this to your girls?' The conductor blushed and said no more about the girl's age."

We maintain that whereas perhaps in life-situations as acute as the above, common or garden variety conductors have been known to blush, one so sturdy would be very unlikely to do so.

If we were not writing for a religious weekly we should remark succinctly, "Applesauce."

*D. H.*

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### Whither Bound in Missions

By Daniel J. Fleming. Association Press. Paper, $1.00.

Dr. Fleming writes from a background of long missionary experience in India, where he was connected with the Forman Christian College in Lahore. In 1915, he became organizing director of foreign service at Union Theological Seminary. In this little book Dr. Fleming urges those interested in the missionary movement to think ahead and "be ready for that flexibility which must characterize an agency through which God can continue to work adequately to-day." He offers many suggestions for changes in method which can be put into immediate effect, and he emphasizes particularly the need for a "fitting racial humility" on our part and an ungrudging recognition of the contribution of other races to the cultural and ethical development of the world. The new missionary point of view can not have as a basis the attitude that God works exclusively through Christianity. Dr. Fleming also stresses the danger of denominationalism as evidenced in divided strategy and competitive equipment, and declares that "the extent to which we recognize the profound necessity of inter-mission and inter-denominational policy will do much to make or mar the work of foreign missions in the next generation."

*D. H.*

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### Christian Salvation

By George Cross. The University of Chicago Press. $2.50.

This modern interpretation of the Christian message is designed by the author to secure converts to the Christian faith and recruits for the work of the Christian churches. The first five chapters are devoted to exposition and criticism of the various Christian attempts to answer the question of personal salvation up to the present day. The latter half of the book Mr. Cross spends in a thorough analysis of the modern Protestant point of view, covering the personal experience of the better life, the developing community life of Protestants and their deepening insight into cosmic relations. The author's conception of the "saved community" involves its relation to the individual, the contribution of its Christian faith to social betterment, and its possibilities of growth through the Christian way of life toward a higher order of humanity. "The finest demonstration of the worth of faith is given by *living* it," declares Mr. Cross. "The great tests are the practical. Life is a hazard, a venture. Religious faith is a challenge to make the venture without reservation. My readers are hereby invited to respond to the Christian challenge with an acceptance."

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### A Way to Peace, Health and Power

By Bertha Conde. Charles Scribner's Sons. $1.50.

This book calls itself "studies for the Inner Life, dealing with the laws of human life and the teachings of Jesus through which the ordinary being may sense a vital connection between himself and God." The studies are grouped under such topics as "The Connecting Current of Life Between the Human Spirit and God," "The Pervading Presence of a Personal God," "The Irresistible Law of Love," "Health and Spiritual Laws," and "Available Resources of Power."

# Sunday School Search Lights

**The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.**

### A PROPHET OF PEACE

**Mr. Thomas Que Harrison, Secretary of the Fellowship of Youth for Peace, who, having just returned from a Tour of Investigation in Europe, will speak at our Syracuse Convention.**

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### THE VERDICT AT PEORIA

Miss Slaughter went to Peoria for an important experiment. We greatly desired to know whether intensive field work, proven so successful at Denver, would be equally useful in a parish having a large, well-established Sunday school. So the General Sunday School Association sent this young lady to Illinois to do whatever needed to be done to help a good school to become better and a strong school to become stronger.

The verdict has now been rendered. At the request of the pastor, the Sunday school superintendent, Mrs. C. A. Lefler, has sent the following report. There is no doubt what effect upon our correspondence its publication will have.

The church school of the First Universalist Church of Peoria, Illinois, desires to express its sincere appreciation of the assistance given by Miss Mary F. Slaughter during the month of her visit.

Her charming personality quickly won the friendship of the entire church, and every one responded to her suggestions so that not only the school but each organization has been benefited and will conduct its business in a more efficient manner than ever before.

The church school has been carefully graded and a well-planned curriculum established. Each class is provided with a regular and an associate teacher, thereby giving us, together with the officers, a staff of workers numbering forty-six. A Junior Clara Barton Guild has been organized by the girls of the second and third year Junior classes, with a membership of eighteen. Many other details have been taken care of and problems solved too numerous to mention.

During the last week of September two delightful parties were given at the church. The first, on Thursday afternoon, Sept. 24, was for pupils of the Beginners' Department and their mothers. This was attended by about fifty persons, and games, stories and refreshments were enjoyed.

The second was given for the other members of the school and their parents on Friday evening, Sept. 25. About 150 persons spent a delightful evening together, with games, stunts, and dramas, every one taking part in the fun. It was voted the best party ever held.

Miss Slaughter also conducted the Y. P. C. U. devotional meeting, attended the business meeting and helped to plan the work for the year. Thus the Union has been given a splendid start and the work will be carried forward by our fine young people.

On Sept. 13, Miss Slaughter spoke to the church congregation in behalf of the school and also before the Ladies' Society, the Social and Men's Clubs, and the Mission Circle, and conducted the Workers' Council, also meeting with the board of trustees, with the result that never before has so much interest been aroused in regard to the church school. It has become the most important part of the church organization.

And so we again thank Miss Slaughter for all she has done for us, and also we give thanks to the General Sunday School Association for having made it possible to have such a splendid worker in the field that our schools may have the opportunity of securing assistance that is so greatly needed and is so highly beneficial.

# The W. N. M. A.

**Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio**

### RED HILL, N. C.

Friends of the Universalist Church everywhere will rejoice with the Red Hill church over the results of the four nights meetings Sept. 22-25 in which there were sixteen young men and women added to the membership, and the interest of the members and the community greatly increased.

This church, which has stood for several generations and been the center of Universalism in Sampson County and the surrounding region, has seldom witnessed such a season of enthusiasm or received so many promising young people during such a brief time.

The pastors and members owe a debt of gratitude to the Rev. George Wood, recently located as pastor at Kinston, for preaching and assisting in these meetings with personal interest and power and giving just what was needed to confirm so many in faith and action committing themselves according to their convictions.

The pastors have been concentrating their efforts of late on Red Hill, and giving a series of Bible lessons on the Sermon on the Mount and the Parables of the Master with a view to afford a thorough working knowledge of real "fundamentals." This work is to continue and the best arrangement of services that can be made for the new Convention year.

As soon as practicable we hope to have the assistance of the Rev. Mr. Wood at the Hopewell Church and other places where we are sure he will be able to help in a most acceptable and effective manner.

### PRAYER AND RAIN

During the recent dry spell in the South, the governor of North Carolina issued a proclamation calling upon the people to set aside a period to pray for rain; and the following item was published by the *Daily News*, Greensboro, N. C. The extract was written by the pastor of the Everton Circuit, Rev. John T. Fitzgerald.

**Prayer and Rain**

*Editor of the Daily News:*

May I raise a question or two about prayers for rain?

Is it the governor's business to tell the people when to pray for rain?

If rain falls soon after prayer for rain, does that mean that it falls in answer to prayer? There is a fallacious sort of reasoning expressed in the words, "*Post hoc ergo propter hoc,*" after it therefore because of it. The fact that rain sometimes falls just after prayer does not mean that it falls because of prayer.

When rain falls it is because there is vapor in the atmosphere and that vapor has been condensed into drops of water heavy enough to fall to the earth. Does prayer put vapor into the atmosphere, or does prayer cause the vapor miraculously to condense?

While we are praying for rain would it not be well to pray for wisdom to do the wise thing, for grace to do the Christian thing, in time of drought and famine?

*John T. Fitzgerald.*

*Seven Springs.*

# Among Our Churches

## Church News and Interests

### PERSONALS

Dr. Clarence E. Rice of Washington officiated at the funeral of Mrs. Henry Noble Couden, widow of Chaplain Couden, at Arlington Cemetery, on Sept. 23.

Rev. John Brush, minister of the Universalist church at Weymouth, Mass., a St. Lawrence '22 man, was married Sept. 16 at Jersey City, N. J., to Miss Edna Jeanne, St. Lawrence '24, by Rev. Alfred Sadler.

Rev. Charles F. Patterson of Arlington was the speaker at one of the most interesting union services ever held in that city, Sept. 27, to mark the opening of the fall work. Eleven hundred people crowded into the Town Hall, and three Baptist, two Congregational, two Methodist, an Episcopal, a Unitarian and a Universalist church united in the service.

Rev. William Garner of Dexter, Maine, called at Headquarters Oct. 9.

Miss F. M. Bacon of Cavendish, Vermont, visited Headquarters Oct. 7. The Universalist church at Cavendish can not afford a settled pastor, but many of our leading ministers preach there every summer. Miss Bacon is one of a small group of loyal women who keep the work alive. She says they are planning for a pilgrimage to the old church next summer, and she hopes to get Attorney-General Sargent—with whom she went to school—as the speaker.

Mrs. Arnold S. Yantis, whose husband has resigned the pastorate of our church at Manchester, N. H., to go to the church at Rutland, Vt., and Mrs. Herbert W. Carr, widow of a former pas or of the Manchester church, visited Headquarters Oct. 7.

Dr. Vincent E. Tomlinson and family of Worcester, Mass., have made reservations on the Empress of France for her cruise to the Mediterranean, which starts from New York, Feb. 9, 1926. This cruise includes Southern Spain, Algiers, Sicily, Greece, Constantinople, Egypt, the Holy Land, Venice, Naples and Nice. Some of Dr. Tomlinson's parishioners and friends are planning to accompany him. He would be glad to hear of any of our Universalist people who would like to join this party.

Rev. J. A. Judge of Oneonta is to speak at the First Baptist Church of Johnson City, Nov. 1, opening the Forum work for the year.

Rev. Seth R. Brooks, minister of the Universalist church at Little Falls, N. Y., was married on Oct. 14 to Miss Corinne Hellstron of Brooklyn, N. Y., by Rev. Thomas E. Potterton, D. D. The wedding took place at the Hotel Martinique, New York. Mr. Brooks is a graduate of St. Lawrence University in the class of 1922 and of the theological school in the class of 1924. Mrs. Brooks was graduated from Packer Seminary, Brooklyn, in 1925. Previously she had attended St. Lawrence University. Both Mr. and Mrs. Brooks were brought up in the Church of Our Father, Universalist, Brooklyn.

### Connecticut

Bridgeport.—Rev. Charles Kramer, pastor. Our church service really closed for the summer with a wedding and opened for the fall season with a wedding, and the vacation period was not without a wedding also. Miss Hazel L. Smith of our church was married to Mr. Frederick J. Feldmann at the home of the bride Aug. 1, Rev. Charles Kramer performing the ceremony. The minister's daughter, Miss Dorothy E. Kramer, was married to Mr. Harry Apman in the Universalist church of Cooperstown, N. Y., Aug. 8, the father of the bride performing the ceremony. Miss Grace V. Elliott, kindergarten teacher in the Bridgeport church, was married in the church to Mr. Ralph M. Sherwood of Detroit, Mich., Sept. 12. Church services are now well under way and with the month of October our Woman's Club, Mission Circle, Y. P. C. U. and Men's Club are active again. Our church was represented by delegates at the Northfield Conferences and at Murray Grove. Rev. and Mrs. Charles Kramer, Mrs. Janet H. Blackford, Mrs. Susan S. Bishop and Mr. Geo. B. Davis will attend the General Convention in Syracuse. Adopting the slogan, "Every Church Activity a Parish Affair," the entire parish is enlisted as a unit in an endeavor to put over the Five Year Program and meet the expense of the current year without a deficit. And it will be done. Our roll call and annual church meeting will be held Oct. 29. Rev. Frederick A. Dillingham,, D. D. our honored retired pastor, went to Tufts for commencement and the fiftieth anniversary of his graduation from that institution, and spent the summer on Cape Cod and in Maine.

### Maine

Pittsfield.—Rev. Frank L. Cann, pastor. After a four months' absence from our church, in order that decorators, steam fitters, and cleaners might have the right of way, we enjoyed rededicatory services on Sept. 6. Part of the morning service was given over to a christening ceremony, part of the evening service to an organ recital by Prof. Carl Jean Tolman, musical director at Coburn Classical Institute of Waterville, and the balance of the evening service consisted of special music by the choir, and two addresses by the ministers of the other co-operating churches of the town. The church treasurer has handled $12,000 the past twelve months for current expenses and church building improvements, and in spite of a 10 per cent reduction in local mill wages the people face the season full of courage and confidence. A communion service was held Sunday, Oct. 4, with another christening.

### Massachusetts

South Acton.—Rev. Andrew J. Torsleff, pastor. Mr. Torsleff began his pastorate here on the first Sunday in September. He has made many parish calls both in South and West Acton, resulting in a steadily increasing congregation. On Friday evening, Oct. 9, the church tendered him a reception. Among the speakers were Dr. Leroy Coons, Rev. Harry F. Fister of Milford and the pastors of other churches of the town. The Y. P. C. U. are again actively at work, starting their meetings on the evening of Oct. 4. During the week they are devoting time to choral work and other musical studies. The Sunday school was reorganized Sept. 1 and held its Rally Sunday Oct. 4. The Mission Circle has broadened its field of labor this year, has adopted the study of South America in its class work and will remember the local aged and shut-ins at Thanksgiving time. The Ladies' Social Circle has commenced a colonial fair to be held Nov. 12. At the annual church meeting splendid reports were given by officers and committee, and from the various auxiliaries. The following officers were elected: Moderator, Mr. Theron F. Newton; clerk, Mrs. Arthur S. Lowden, treasurer, Miss Carrie L. Shapley, trustee for three years, Mr. Lewis C. Hastings; deacons, Mr. Bertram E. Hall and Mr. Austin W. Fisher. This meeting was well attended, various church matters discussed, and some new committees will be added by the executive board. At a special meeting of the West Acton Woman's Club, the former Universalist church edifice, recently purchased by Mr. George V. Mead, Mr. George S. Wright and Mr. Arthur F. Blanchard, men much interested in this building and community, was given by them and accepted by the club. This splendid gift is highly appreciated by this organization and will be devoted to the broad and uplifting work which Women's Clubs strive to accomplish.

Roxbury.—Rev. Stanley G. Spear, pastor. Rally Day in this church was held Oct. 4 and took the form of an "Old Home Day" service both morning and afternoon. The large attendance, the social cheer and the wonderful music made it a day long to be remembered. The pastor sent letters of invitation to all the parish and a few former friends of the parish, and the response was most gratifying. The splendid music of Mr. Reissmann, our organist,

and of his well-trained choir, aided by the singing of Mr. Irving Jackson, one of our own church boys just home from Paris and from singing in grand opera, gave us a rare treat. At the noon hour a box lunch with hot coffee was served in the dining-room with the result that the afternoon service did not suffer in attendance. Mr. Reissmann gave a fine organ recital in the afternoon, Mr. Jackson sang and Mr. Spear spoke upon "Home." Opening Rally Day exercises were held by the Sunday school. The reunion of former friends, the happy greetings and the hopeful messages seemed to draw our people very close together and gave to the whole affair an atmosphere of hopefulness and courage.

### New Hampshire

Nashua.—Rev. Weston A. Cate, pastor. On September 13, the church was reopened, after participating in union services during the summer, under the leadership of the new pastor, Rev. W. A. Cate, formerly of Woodstock, Vermont. The opening social event of the year was held Oct. 1, when a reception was tendered Mr. and Mrs. Cate, all of the auxiliary organizations uniting in arranging it. The presidents of the various organizations received with the pastor and his wife and there was a large attendance of members of the parish. Rally Day was observed on Sept. 27, with a special sermon by the pastor and special promotion exercises at the church school session. Oct. 18 is to be observed as Laymen's Sunday. A harvest supper was to be served Oct. 14 by the Ladies' Howard Circle.

### New York

Auburn.—Rev. Adelbert E. Allison, pastor. Regular services were resumed Sept. 6. Mr. Allison conducted morning services at Scipio during July and August. At present services are held on alternate Sunday afternoons. The Y. P. C. U. are actively at work preparing to welcome the State Association next November. Mr. and Mrs. Allison, with Howard G. Peacock, represented this church at the State Convention in Little Falls and extended an invitation to have the 1926 session held in this city, which was accepted.

### Pennsylvania

Hop Bottom.—Rev. R. S. Kellerman, pastor. This church held its Easter service, Children's Sunday service, and its annual opening without reporting its successes. We celebrated Easter with special services of music, sermon, the communion, and the christening of one child. On Children's Sunday two were christened and two girls from the Sunday school received into the church. In July a third member of the Sunday school became a member of the church. And there is a class of seven young people to be received into membership on the third Sunday in November.

### Wisconsin

Wausau.—Rev. William J. Taylor, pastor. This church is to celebrate its freedom from debt by the burning of its mortgage on Oct. 9. The heroic work of this parish, in erecting one of the largest and most beautiful churches in the Middle West, and in the denomination, is subject for congratulation. Many of its members are prominent in the affairs of the city and state, and have made our faith not only respected but honored because of their Christian character.

* *

### CHURCH MEMBERS REPORTED IN 1925

| | |
|---|---|
| Previously reported | 1,901 |
| Woodington, N. C. | 3 |
| Total | 1,904 |

* *

### CHRISTENINGS

Previously reported, 745. Red Hill, N. S., 1. Total, 746.

* *

### RUSSELL LECTURE AT TUFTS

The Russell Lecture at Tufts College will be given Sunday afternoon, Oct. 18, at 4 p. m., in Goddard Chapel. The lecturer this year is Rev. Gaius Glenn Atkins of Detroit, Mich. His subject will be "Changing Faith." This lecture is open to the public and all friends of the college are cordially invited to be present. Dr. Atkins is one of the most scholarly preachers of the country, and has been extremely popular with college students.

## Notices

### PUBLIC MEETING

Public Meeting of Woman's Universalist Missionary Society of Massachusetts at Haverhill, Oct. 29, 1925.

* *

### ALABAMA UNIVERSALIST CONVENTION

The Alabama Universalist Convention will meet at Camp Hill, Ala., in accordance with the order of the Board of Trustees, Nov. 12, 13, 14, 15, for the transaction of such business as may be brought before it.

*Jas. L. Miller, Secretary.*

* *

### FLORIDA STATE CONVENTION

The Florida State Convention will meet in the church at De Funiak Springs, Oct. 30 and 31 and Nov. 1. Guests will be cared for during their stay.

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During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.
For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.
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FRANK A. DEWICK, *President.*
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**The Man Nobody Knows.** By Bruce Barton. $2.50
**The Earth Speaks to Bryan.** By H. F. Osborn. $1.00.
**Evangelical Humanism.** By Lynn Harold Hough. $1.50.
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**Reality in Worship.** By Willard L. Sperry. $2.50.
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## Crackling

A few minutes after an alarm of fire was given in a hotel, one of the guests joined the group that were watching the fire, and chaffed them on their apparent excitement. "There was nothing to be excited about," he said. "I took my time about dressing, lighted a cigarette, didn't like the knot in my necktie, so tied it over again—that's how cool I was."

"Fine," one of his friends remarked, "but why didn't you put on your trousers?"—*Everybody's Magazine.*

* *

"Madam," said the tramp, as he raised his hat politely, "could you give me a little something to eat? I am very hungry."

"Poor man! How long since you had a meal?"

"Not since Thursday, when I listened in at the banquet that the Market Men's Association broadcast from Chicago."—*Youth's Companion.*

* *

The supercilious young man was being shown to his room in a small seaside hotel.

"This will do," he said patronizingly. "And—er—I suppose every one heah dresses for dinner."

"Oh, yes, sir," replied the very young chambermaid, "meals in bed is charged extra."—*Boston Transcript.*

* *

"Before an ecclesiastical election:

"A committee of inquiry, an informal group of clergy and laxity, was selected at an equally informal meeting of members of Synod."—*New Zealand Paper.*

We noticed the informality at once.—*Punch.*

* *

A man, apparently believing that the policeman's lot is a happy one, expressed himself thus:

"Just fancy—who wouldn't be a policeman? Nothing to do but stand still doing nothing while he walks around listening for anything he can see!"—*Exchange.*

* *

Nurse: "Willie, dear, don't you want to come to see the sweet little sister a stork brought you?"

Willie: "No, I don't. I want to see the stork."—*Acton Leader.*

* *

A burning shingle from the barn fell on Mrs. Anna Noonan's neck and inflected a severe burn. The loss is only partly covered by insurance.—*Extract from a news item in the Worcester (N. Y.) Times.*

* *

The fundamentalists, we take it, chopped down the tree of knowledge immediately after Adam was expelled from the Garden.—*Columbia Record.*

* *

Mrs. Newlywed (on her first day's shopping): "I want two pieces of steak and—and about half a pint of gravy."—*Exchange.*

# The Five Year Program

## National Laymen's Committee

Since our last Honor Roll was printed, thirty-one churches have come over the top, making a total of 142 churches.

### THE HONOR ROLL

Baltimore, Md.
Waltham, Mass.
Tarpon Springs, Fla.
Mount Pleasant, Iowa
Central Square, N. Y.
Cicero, N. Y.
Machias, Maine
Oldtown, Maine
Gardiner, Maine
Charlestown, Mass.
Smithton, Penn.
Derby Line, Vt.
Plymouth, Mass.
Canton, N. Y.
Roann, Ind.
Philadelphia, Messiah, Penn.
Worcester, First, Mass.
Detroit, Mich.
Mountville, S. C.
Jersey, Ohio
Stoughton, Wis.
Oakfield, Maine
Hiram, Maine
Joliet, Ill.
Allatoona, Ga.
Oakland, Maine
Braintree, Mass.
Attleboro, Mass.
Lawrence, Mass.
Little Falls, N. Y.
Arlington, Mass.
Cambridge, First, Mass.
Indianapolis, Ind.
New Haven, Conn.
Dexter, N. Y.
Salem, Mass.
Concord, N. H.
Franklin, Mass.
Racine, Wis.
Melrose, Mass.
Grove Hall, Mass.
Portland, Congress Square, Maine
Marlboro, N. H.
Rockland, Maine
Guilford, Maine
Peoria, Ill.
Middleport, N. Y.
Philadelphia, Restoration, Penn.
Owatonna, Minn.
Manchester, Ind.
Canton, Maine
Scranton, Penn.
Winchester, N. H.
Berlin, N. H.
Cincinnati, Ohio
Bridgeport, Conn.
Woodsville, N. H.
West Paris, Maine
Hutsonville, Ill.
Everett, Mass.
Grand Rapids, Mich.
Hartford, Conn.
Lynn, Mass.
Fork Ridge, W. Va.
Standing Stone, Penn.
Freeport, Maine
Augusta, Maine
Greenville, Ohio
Divine Paternity, New York City
Andover, Maine
Little Hocking, Ohio
Woodstock, Vt.
Miami, Florida
Methuen, Mass.
Wellsburg, Penn.
Rumford, Maine
Williamsville, Vt.
Washington, D. C.
Olive Branch, Ohio
Caledonia, Ohio
Quincy, Mass.
Kingsley, Penn.
Exeter, Maine
Medford Hillside, Mass.
Newark, N. J.
Waltonville, Ill.
Stafford, Conn.
Norwalk, Ohio
Rochester, N. Y.
Table Grove, Ill.
Milford, Ohio
Springfield, Second, Mass.
Blanchester, Ohio
Cuba, Ohio
Van Hornesville, N. Y.
West Somerville, Mass.
Nunda, N. Y.
Chicago, St. Paul's, Ill.
Spencer, Mass.
Bradford, Penn.
Oak Park, Ill.
Fairfield, Me.
Hop Bottom, Penn
Burlington, Ky.
Galesburg, Ill.
Columbus, Ohio
Athens, Pa.
Brunswick, Me.
Cumberland, R. I.
Norwell, Mass.
Providence, Mediator, R. I.

**South Strafford, Vt.**
**North Salem, N. Y.**
**North Carolina as a whole (eighteen parishes)**
**Henderson, N. Y.**
**Cheshire, Mass.**
**Denver, Colo.**
**Olinda, Ontario**
**Sharpsburg, Ill.**
**Urbana, Ill.**
**McHenry, Ill.**
**Westmoreland, N. H.**
**Cunot, Ind.**
**Liberty, Mich.**
**Chicago, North Shore, Ill.**

### OCTOBER 20 and 21

The program as announced last week has been somewhat changed. Tuesday morning, October 20, Judge Hill will have a conference with the district and state chairmen. Tuesday afternoon from 2 to 4 will be reserved for the discussion on "Church Finance" originally announced for Wednesday morning.

At 4 o'clock on Tuesday afternoon Rev. Richard Roberts, D. D., of the United Church of Canada, of Montreal, will speak. Ministers and laymen attending other sessions of the convention are cordially invited to hear Dr. Roberts.